NOVEMBER 16 to DECEMBER 14, 1941

The Episcopal Church Sunday-School Magazine

A·JOURNAL·OF
CHRISTIAN EDUCATION

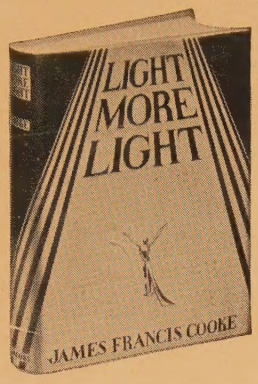
EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

Published monthly by

H. M. JACOBS COMPANY

New Cumberland, Pa. Phila. office: 1724 Chestnut St.



LIGHT, MORE LIGHT

By

JAMES FRANCIS COOKE

Author, Editor and Business Executive

It has often been said there is nothing new under the sun. However, a new presentation of an old idea, commands attention. "Light, More Light" is such a book, packed with sound, practical thinking and constructive optimism. It is built upon time-tested ideas of self-help, and confirmed in the writings and by the wisdom of the greatest minds of the past thirty centuries. To employ its general principles will bring positive results.

This book is intended to generate a type of self-power which will be amazing in its simplicity and effect. Thus, one may attain courage and health, the joy of friendship and real happiness.

An excerpt from the book:

> "The Light of Patience reveals to us that we must live our lives in adjustment to change. Harmony is most beautiful when heard after discord. As we pass through the strident discord of our days, we must patiently realize that by right thinking and constructive doing we may turn them into sweet concords in our own lives and in the lives of others. When we find ourselves in what may seem the gloom of hopeless darkness, when every path seems black before our highest efforts, it is then that we must call upon the Light of Patience to reveal the fact that when the inevitable sun rises above the horizon, it will obliterate the blackness of pain, sorrow, and failure. To ignore the divine rhythm and to despair over those reverses which from time to time come to all, is to mock at the inexplicable eternal scheme. It remains with us to keep the Light of Patience burning brightest until we cross the threshold of the morn of peace, health, and abundance."

CHEVALIER JACKSON, M.D., Internationally renowned Surgeon.

"Light, More Light, is like the Bible, not to be put away and forgotten; but to be kept within reach, for frequent perusal as a source of inspiration. I hope always to have it near me and I know physicians will regard it always as a book of great therapeutic value."

JOSEPH FORT NEWTON, D.D., Clergyman and Author.

"It is a radiant book, and will do a lot of good in these dark days."

LOWELL THOMAS, Noted Author and Commentator.

"Light, More Light, is a brilliant job with gems on every page, I am enjoying it immensely."

Price $2.00

H. M. JACOBS COMPANY

PUBLISHERS

1724 CHESTNUT ST. PHILADELPHIA, PA.

THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

TOGETHER WITH TEACHERS' HELPS FOR
LESSONS OF THE EPISCOPAL CHURCH SERIES

THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

CONTENTS FOR NOVEMBER—DECEMBER, 1941

CALENDAR 131
EDITORIALS 131
FILIPINO CHURCH ACTIVE IN MANY WAYS . . . 133
QUESTION BOX 134
TEACHERS' HELPS 134
BEGINNERS' DEPARTMENT 135, 144
PRIMARY DEPARTMENT 138, 145
JUNIOR DEPARTMENT 141
INTERMEDIATE DEPARTMENT 146, 155
SENIOR DEPARTMENT 150
UNIFORM LESSONS 150
BIBLE CLASS AND HOME DEPARTMENT 156

Published Monthly by H. M. JACOBS COMPANY, New Cumberland, Pa.

Philadelphia Office: 1724 Chestnut Street

ANNUAL SUBSCRIPTION $1.50 PAYABLE IN ADVANCE

Instructions for RENEWAL, DISCONTINUANCE or CHANGE of ADDRESS, should be sent in *one month before* the date they are to go into effect. In the latter case, always give both old and new address.

Yearly subscriptions are renewed unless advised to the contrary. When a presentation subscription is ordered and is intended to cover only one year, instructions should be given accordingly.

ENTERED AT THE POST OFFICE AT NEW CUMBERLAND, PA., AS SECOND CLASS MATTER

CHRISTMAS MEMORIALS AND GIFTS

Such a memorial or gift will be gratifying to you and deeply appreciated. Liturgically correct in every detail these appointments are of finest workmanship, design and finish.

If you desire further suggestions we will be pleased to help you by sending our new catalog, and doing whatever possible to assist.

V 711

V 711 Processional Cross, 18″ Oak Staff, 5 ft., 10 in. Overall, Plain, I.H.S. Monogram. **$60.00**

D10A

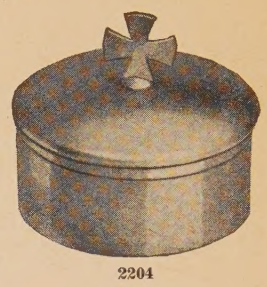
D10A Sterling Baptismal Shell, Gold Plated Inside, Diam. 3¼″. Engraved Cross **$3.00**

SICK CALL SET

85 6 piece Sterling Communion Set. 2 Cruets **$57.50**

85 5 piece Sterling Communion Set. 1 Cruet **$47.50**

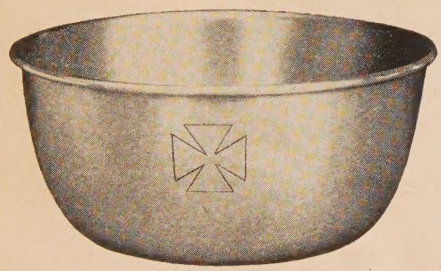
(Consisting of Chalice, Paten, Cruet, Spoon, Bread Box and Leather Case)



2204

2204 Sterling Bread Box, Gold Plated Inside, Diam. 2¾″ **$12.00**

2098 Sterling Bread Box, Gold Plated Inside, Diam. 3¾″ **$17.50**



A 61

A 61 Baptismal Bowl Sterling, gold plated, 4 inches diameter. **$7.50**

4462 Cruet, all glass, 8″ high, Cap. ½ pt. Etched I.H.S. **$5.00**

Prices subject to change without notice.

H. M. JACOBS COMPANY

Church Appointments

1724 Chestnut Street Philadelphia, Penna.

THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

Vol. CIV | NOVEMBER 16 to DECEMBER 20, 1941 | No. 5

CALENDAR FOR NOVEMBER—DECEMBER, 1941

November

16. Twenty-third Sunday after Trinity ..... *Green*
20. Thanksgiving Day ..... *White*
In some States the Date of Thanksgiving Day may be November 27th, the older time for the appointment.
23. The Sunday next before Advent ..... *Green*
30. The First Sunday in Advent ..... *Violet*

December

1. St. Andrew's Day ..... *Red*
Transferred from November 30 because of the greater rank of the First Sunday in Advent. For this change see the Prayer Book, page xxxv, "Tables of Precedence."
7. The Second Sunday in Advent ..... *Violet*
14. The Third Sunday in Advent ..... *Violet*
17, 19, 20. Ember Days ..... *Violet*

EDITORIALS

SEPTEMBER OR ADVENT

WHICH IS THE MORE IMPORTANT in teaching the Life of our Lord; to follow in some general way the natural sequence of the story or to follow the Church's Year which is so largely based upon the details of that Life? This is no academic question. It has, more than likely, already risen in the minds of many who are teaching the Junior Lessons of THE EPISCOPAL CHURCH SERIES. You have asked no doubt, Why tell the Nativity stories during the autumn in October and November and use the story of the Temptation on the Second Sunday in Advent, when we are familiar with it as the Gospel for the First Sunday in Lent? We have been asked the question over and over.

In the first place let us be quite clear as to the custom of this Series. It is an unbroken rule to have the Christmas lesson and the Easter lesson and the Whitsunday lesson fall at the proper season. This much is done in every course. In the Beginners and Primary Departments the subjects are presented in units and not in chronological sequence and in consequence the Christmas and Easter stories are grouped together at the time of the Church's commemoration of them. We call them the Christmas or the Easter Interlude. When, however, we come to Junior or Senior (and this includes the Intermediate) or the Bible Class Departments, and take up, as we do at times, the story of the life of the Lord Jesus, then the problem arises very definitely. And as we do try to present a continued story—though not always successful—the stories of the Nativity must come at the beginning of the course, just as they come at the beginning of the two Gospels that tell them. And that means we forsake, quite definitely, the sequence of the Church Year (save for the three days just mentioned) and follow the sequence we may choose for the Life, regardless of the lack of co-ordination with the Year. It has seemed to those who have built the schedules that this is the better way. And this explains the dislocation of which we have just spoken in the instance of the Temptation. The fault—if fault there be—lies perhaps in our attempting to set forth a sequence in the Life of the Master. And the need out of which this arises comes from the fact that our courses begin in September and not at Advent.

We all are quite aware that there is no sequence in the story of the Lord's life which seems to be certain save possibly in St. Luke who sets out to

tell his story 'In order'. (It is not 'in order that Theophilus may know', but 'in order'.) The ancients quite frankly said that St. Mark did not write in order; and it is quite evident that St. Matthew did not, nor did St. John, save that the incidents he uses are set in a proper sequence so far as we can judge. It might be better, one is not sure either way, boldly to forsake the effort to create a life picture and in its stead try to give a character picture. We might set out in the autumn some of His great deeds, then during the Advent-Christmas-Epiphany period deliberately follow the Church's sequence and use these stories. Then in the next period we would naturally use the teachings followed by the Easter-Whitsun sequence and end with some final incidents which would serve as a climax. Would the pupil lose by the loss of attempted chronological order or gain by the presentation of the main points? Would it be better to be like the First Gospel or the Third? Some would say this and others that. Like so many problems it is hard to get agreement and to know what is the wish of the majority.

Behind all this difficulty lies another. The Church begins her year of teaching with Advent, setting before us Who Christ is and What He did, and then in the longer Trinity season developing from all this the problems of What we should do. (This is an adaptation of the Trinity Course by Bishop Beckwith.) The large majority of our Church schools begin their winter's course, the main sequence of their lessons, the project of educating the children of the parish, not with Advent but with September. Whether it is good or bad to do so it is a habit too well established to abandon. It is one of the by-products of the modern Sunday school movement reaching back to at least 1898. It is, we suspect, a fixture for the present. And it does involve difficulties such as we have been discussing.

PREPARE FOR CHRISTMAS

Is it too soon to be thinking of Christmas? Even should it be, the next issue of the Magazine will come so close to the Feast that we fear that what we have in mind would be too late. This autumn we have been—so we suppose—concentrating our effort upon the two matters which Bishop Tucker has urged upon us; Worship and Prayer. We would suggest that a major part of our work during these next six weeks might be concentrated upon the Worship side of the Christmas Festival. We are tempted to forget, in all the enthusiasm of the family and social gaieties that it is Our Blessed Lord's Birthday. He should, He must, be in the foreground of our thought and of our conduct. We shall give to those we love not just because we love them but because we give to Him when we give to them. We shall be trying to reach some of those of whom He says they are "the least of these my brethren", and remembering that what we do for them we do for Him. We shall be giving, it may be, some very definite gift to His Church so that she may carry on the better in His work. But all of these are but foretastes, preliminaries, to that other and more wonderful part of the Feast. The very name of the Day reminds us of the central act of worship. Christmas means Christ's Mass. It sings of the Christmas Eucharist when we give thanks to God for His great gift to us of His Son and in that service which He has given us join in offering Him to His Father and ourselves, our souls and bodies, with Him. Christmas without Christ should be a thing no Christian can contemplate. And Christmas with Christ must be the goal of our own effort with our Children. Here are some very simple suggestions:

1. Be sure that there is some special service for the children at the Feast. This may be a Crêche service with the story of the Nativity; or it may be a special children's Eucharist; or it may be some other arrangement but if at all possible there ought to be some service arranged on Christmas Eve or Christmas Day, to which all of the scholars might come.

2. The older children, those who have been confirmed, should be guided and helped to make their Christmas Communion. This must not be left to chance, to the assumption that they will do so. Teachers ought to take care that this is prepared for; that the service is arranged or that they have decided to which service they will go. If the parents are not communicants this is the more important as otherwise they might not have the help they should have and probably need.

3. These are the major factors in a Christmas with Christ. The Christmas party, the festivities, the pageant, the play and all that side of things are most delightful and ought not to be forgotten nor allowed to slip; but the Lord whose Birthday we celebrate must be the chief guest. We come to Him, we bring our gifts to Him, we make Him welcome. It is this angle not the other, what He gives to us, that we should have in our minds.

It will take time to plan all this; and we shall need more than the ten days at the end of this month. So we urge all teachers and all superintendents, may we not urge all clergymen, to do all they can to help their children to be ready for Christmas and join with the angels in singing Glory to God and bringing to men on earth Good Will.

TEACHING RELIGION IN CHURCH PREPARATORY SCHOOLS

A GROUP OF OLD GRADUATES were discussing with or better questioning a young parson as to the religious teaching in their old Alma Mater. One of them had been asking a recent pupil if they had any 'religious instruction' in the School, and had been horrified when told there was none. As a matter of fact there was considerable, but it was called by another name and the undergraduate did not recognize the identity. What the Old Grad looked for was formal teaching of the Christian religion and classes in the Catechism, and Church services and the like which she had had. And the bright young pupil did not recall just such things and had never heard the formal title and so assumed that the thing was not since the name was not. As a matter of fact there was very definite instruction in religion. There was an opening service frequently with devotional addresses by visiting clergymen; there was a series of courses in Sacred Studies; the pupils did attend church services, and there was opportunity for confirmation instruction and the like. The details were different, the essential facts were there still. But the Old Grad did not recognize the old in the new and the Young Student did not recognize the new as the old.

What might one expect of the religious training of the real Church school; meaning now not the Sunday school but the school of general education, be it a boarding or a day school? First, influence and second, instruction, and all the time building character based upon the Teaching of our Lord as the Church interprets this. One recalls a paper prepared by request for the Weekday School Association in New Jersey some years ago. It was on the place of religious instruction in the Roman Catholic parochial schools, and it was done by one of the leading teachers in that system. To our great surprise the actual hours of 'religious instruction' were relatively few, much fewer than we expected; but there was this note that changes the whole situation: "Everything we teach is taught from the point of view of Religion and of the Catholic Faith". In other words it was permeated with the atmosphere of the Church. The purpose was not simply to give formal information —that was not lacking—but to teach religion as a part of the whole of life. And this we believe should be the primary purpose of a Church school be it boarding or day school. We recall the comment of the mother of a child in the old days when St. Mary's, Burlington, New Jersey had a parochial school. She wanted her child to go there 'because she would be taught religion and manners'. And she meant far more than the technical element of religion. So we say the first requirement is that the entire course should be within a religious atmosphere. The girls or the boys ought to be helped to feel the importance of a right relation to God and that He is always among them. "If God is everywhere, He is somewhere, and so He is here." But formal instruction ought to be a part of the school program. And every child ought to come under this instruction. There was a Church school, a Sunday school, some years ago where every child (and many were not of our own group) had to go through a certain course of instruction leading up to confirmation and if the parents did not want this they were privileged to withdraw the child but the instruction was not omitted. So in a Church preparatory school their ought to be *required* courses in religion which every child in the school ought to be expected to take or leave the school. The alternative would not, in the long run, reduce the enrollment. And it might very easily greatly redown to the child's eternal welfare. The content of these formal instructions should, in our opinion, include not merely courses in the Bible and in Church history, but in Church teaching and in formal character building.

With people crying on every side at the lack of religious content in our public education surely the Church in her own schools ought to be very definite and certain in what she offers or requires.

FILIPINO CHURCH IS ACTIVE IN MANY WAYS

St. Luke's Church, Manila, where the Rev. Edward G. Mullen is in charge, is primarily a Filipino church. There are 500 baptized persons here, of whom nearly 200 are communicants. Church school, and also a daily kindergarten with morning milk for the undernourished children of that crowded and poor neighborhood, are part of the parish activity.

Besides all normal parish ministry—or as normal as may be in an ancient and cosmopolitan seaport —St. Luke's does other important work. It is the chapel for St. Luke's Hospital and its priest is chaplain to patients and staff, and instructor on religious subjects in the nurses' school. Few hospitals anywhere could be more permeated with Christian service and teaching. Besides annual services to mark special events, such as capping the junior and graduating nurses and Sunday services at hours possible for the staff, St. Luke's has evensong and sermon on Thursdays for those who are on morning duty, and Martins with sermon on Saturdays for those on duty afternoon.

St. Luke's is also developing work among young people of many tribes who come to Manila from missions in far-distant parts of the Islands. Graduating from the mission schools, young men and girls come to Manila, to the University of the Philippines with its 7,000 students, or they come to enter employment, and either way they are pretty much alone in a big city.

Removed from the fostering care of the Church which probably has been a daily influence all their young lives, plunged from the primitive environment of their mountain village or small seaport into the depths of "civilization," they need greatly the care and fellowship that St. Luke's is giving.

TEACHERS' HELPS

EPISCOPAL CHURCH SERIES OF LESSONS

THE COURSES AND THE METHODS FOR TEACHING THEM

DEPARTMENT-GRADED COURSES

Beginners' Department;	Learning to Know God as Revealed in Jesus Christ
Primary Department;	The Christian Child and the Family of God
Junior Department;	The Living Christ: His Wonderful Life
Intermediate Department;	The Christian Religion in the Modern World
Senior Department;	The Christian Religion in the Modern World *Advanced Course*
Bible Class and Home Department;	The Creed and The Scriptures

UNIFORM LESSONS

These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

What are the Ember Days?

From long centuries the Church has set apart four times when men may be ordained to the ministry. And at these times she has called upon her children to pray for those to be 'ordained to any holy function'. These four times have come to be called the "Four Times" which in Latin is *quattuor tempora.* The shortening of these words has come to our familiar *ember* and the four sets of days have thus become known as the Ember Days. That means the days of the four times when Mother Church is prepared to ordain men to the Sacred Ministry. These days are the "Wednesday, Friday and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14 and December 13." They are days of abstinence, when the Church bids us to such abstinence as shall be conducive to greater acts and exercise of devotion. They should be days when we pray for the Clergy, with special intention for those who are about to be ordained. There is a special Collect, Epistle and Gospel for these days in the Prayer Book, and also two special prayers which may be used at such times as the Minister may think best.

Why do the lessons of the Episcopal Series begin in the middle of the month each quarter and not on the first Sunday?

Originally the quarters did begin with the first Sunday in January, April, July and October. When, however, it became the custom for Church schools to begin their winter sessions about the middle of September the problem arose as to what lessons to use the two Sundays before the Quarter began. After much discussion it was decided by the Joint Diocesan Lesson Board to shift the date for the first Sunday in each Quarter to the Sunday following the 15th of September, December, March and June. This gave lessons for the last two Sundays in September, and fitted well enough into the closing date of most schools, i.e. mid-June. Where the school runs on to the end of June a review is possible with a closing Sunday service.

Why does not the Series begin its year, as the Church does with Advent?

The answer is very similar. When Church schools began to have a summer holiday when there was no regular session, and this custom became increasingly common, it made it necessary to begin the long period of teaching with the opening of the school.

That meant some time in September. Thus the Church school year fell into nine months, beginning in September and ending in June. It raises several difficulties, one of which is discussed in the Editoral for this month.

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

A SOLDIER COMES TO THE LORD JESUS FOR HELP

AIM:—To teach children that those who believe and have faith in the Master are helped by Him. The Centurion knew if Lord Jesus just said the word his soldier would be cured. Great was his faith in the Lord.

LESSON MATERIAL:—St. Matthew 8:5-13.

WORK MATERIALS:—Plan to dramatize this story on the sand table. Make the town of Capernaum, which was an important business and commercial center in those days. Explain that Lord Jesus chose this town as His headquarters because there were many poor and needy people there, and because it was located on Lake Galilee and on the main road accessible to all. Fishermen and travellers crowded the streets of this busy town. (Make one story houses from small white shoe boxes. No chimney required since they did not have fires in the apartments. Use mud for the roof or matted branches. Cut out a door and one or two windows. Stairs on the outside of the house and a small awning over the courtyard in front of the house.) Shops and stalls where merchants sold their wares may be constructed from cardboard. Make several counters and booths, separate them with strips of cloth. On the counters place clay jars. (children can model these from clay or plastecine), another booth may display sandals, another dried fish, and another counter may be stacked high with round loaves of bread. Be sure to have a water-carrier walking down the street with a goat skin filled with water strapped to his back. (This method of selling merchandise is still carried on today in Capernaum. The merchant sits on the counter calling out to the visitor "Buy. Cheap." If one stops to look he is urged to buy, if he does not make a purchase the merchant follows him down the street carrying the article admired and insisting that he must have it, at a greatly reduced price. High pressure salesmen are prominent in this section of the country.) Make this project as interesting as possible. Have some one who has visited the Holy Land come and tell about the houses and shops and the customs of the people.

BACKGROUND FOR THE TEACHER

In Herod's army there was a Centurion, who believed and trusted in Lord Jesus. Captain of one hundred men, he was on special service in command of this unit located near Capernaum. Although he was a man of authority and insisted on discipline and strict obedience, he was sympathetic and interested in the welfare of his men. One day after inspection, he discovered one of his soldiers had been attacked by a fearful disease called palsy. Frequently people in the East are afflicted with this form of paralysis. The limbs remain immovably fixed in the position in which they were at the time of the attack and the suffering is so severe, that death often takes place in a few days. (Today, one of the most common forms of this dread disease is infantile paralysis. Through scientific experiments, serums have been discovered, which help alleviate the pain, but the patient afflicted is never completely cured. Great are the handicaps suffered by the victims.)

When the Captain saw the suffering of his soldier and the possibility of an epidemic among his men he hurried to the Master and begged Him to help the unfortunate man. After listening to the Centurion's story, Lord Jesus decided to accompany him back to the camp and heal the sick man. But the Captain did not desire this. "Speak the word only and my servant shall be cured. Your command will be fulfilled. Under me there are one hundred men, who obey my orders and respect my authority. Just as they trust and believe in me, I believe in You. Your word is the Law. You alone can cure my servant."

Astonished at the Captain's faith, Lord Jesus told those gathered around Him that this was the greatest display of faith He had ever witnessed. Then He sent the Centurion back to his camp with the assurance that at that very hour his servant was cured.

Quickly the news of the Centurion's visit and his faith in the Master travelled throughout the town of Capernaum. Many followed the Great Teacher anxious to watch Him perform wonderful deeds of kindness.

LESSON PLAN FOR TODAY

We know that Lord Jesus went about doing good deeds. Can you tell some of the things He did? He welcomed the little children and told His helpers not to send them away but to bring them to Him. He cured the sick man whose friends carried him on a mattress. When they could not get near the Master what did they do? Yes they climbed up on the roof and let the mattress down carefully. Were they kind? Did they believe in Lord Jesus? How did He care for His helpers in a storm at sea? The wind and the waves obeyed Him. What did He say? "Peace. Be still." When the Nobleman's son become ill, to whom did his father go for help? To Lord Jesus. Tell about the faith he had in the Master. Another time how did Lord Jesus feed five thousand people? When He wanted to explain some thing what did He do? He told stories, which we call parables. The story of the Good Samaritan is a parable. Today we are going to hear about a brave Captain who came to Lord Jesus to ask Him to help one of his soldiers who was very ill.

1. Opening Period:

(a) Play Largo on the piano. Teach children to listen quietly.

(b) Opening Sentence. "Believe in Me", saith the Lord.

(c) Greeting songs. Stand and sing a song of welcome to new children and to those who have been absent. Discuss the weather and make up songs about it.

(d) Hold the Bible and repeat verses. Ask the class to say the Twenty-third Psalm with you. After hearing it many times they will be able to help you. (Later on in life this psalm will help those who are in distress and trouble.) Teach them to love God's Book and to use it as a guide for right living.

(e) Offering and Response. Repeat the verse:

"Father bless the gifts we bring Thee,
Give them something sweet to do.
May they help some one to love Thee.
Father may we love Thee too."

(f) Prayer:—Let us kneel and talk to God in prayer. Repeat the Lord's Prayer. While kneeling sing a Prayer Hymn. ("Father, we thank Thee.")

(g) Sing:

1. "All things bright and beautiful."
2. "Praise Him". "Thank Him."
3. "Thanks to our Father, we will sing. For He gives us every thing."

All stand and sing "America". Salute the American flag.

2. *Conversational Period:*—Next Sunday will be the Sunday before Thanksgiving. Briefly tell the story of the first Thanksgiving. The word means, giving thanks to God for His goodness to us. Ask the children how they can show they are grateful to God for His loving care. Some one may say by sharing. How can we share? What can we share? Clothes, toys and food are some of the things little children can share. Plan to fill a basket next Sunday to send to a family, less fortunate. Ask each one what he would like to contribute. Make a list of food required to prepare a Thanksgiving dinner and give everyone an opportunity to choose the article he wishes to bring.

3. *The Story:*—Make this story as real as possible. Stress the Captain's faith and belief in Lord Jesus. Illustrate your narrative with pictures.

4. *Dramatization:*—Play the story if time permits.

5. *Expression Work:*—Follow the suggestions offered under "Work

Materials". Dramatize the story on the sand table. Carry this project out with a meaningful purpose and the children will enjoy telling others about Capernaum, where Lord Jesus performed wonderful deeds of kindness.

6. *Dismissal:*—Remind the class to bring food for the Thanksgiving basket next Sunday. (Perishable food may be brought the Wednesday before Thanksgiving.)

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

A FISHERMAN CATCHES A LOT OF FISH

AIM:—To show how Lord Jesus helped His friends, the fishermen and how they helped Him.

LESSON MATERIAL:—Saint Luke 5:1-14.

WORK MATERIALS:—Material to make a boat. Covers of boxes or halves of walnut shells make good boats. If clay is available model a small boat. Small pieces of netting may be used for the fishermen's nets.

BACKGROUND FOR THE TEACHER

Like the prophets of old, Lord Jesus gathered around Him a group of men to whom He gave instructions and explained His teachings. There were many who regarded Him as God's messenger but they were content to remain at home and go to hear Him when He was in their vicinity, preaching and teaching. Naturally they discussed His works, when they met, and spoke about the things which they had seen and heard, but they were not active followers of the Master. Those who accompanied Him on His journeys received or professed to receive instructions from Him. From this large group of followers He selected twelve men to help Him carry on God's work. Simon, Andrew, James and John were among the first, who left all for His sake and joined Him in the first days of His Galilean ministry.

The majority of His helpers were humble, sincere, pious fishermen, selected because of their faith, trust and belief in God and devotion to Himself. It was Andrew, who first brought Simon, his brother, to hear the Master. Lord Jesus 'looked upon him with those eyes of far perception' and won his heart. From that time on he followed and believed in his new Friend. It was from Simon's boat, that the Master preached to the people on the shore of Lake Galilee. After the crowds left He asked Simon and his friends to row out into the deep and let down their nets for fish. Although they had fished all night and caught nothing Simon obeyed His command and soon the nets were filled with multitudes of fishes. He called to his friends, James and John to help him pull in the nets. They were astonished at this miraculous catch of fishes and asked Lord Jesus what it meant. Then He asked them to give up their worldly employments and attach themselves to Him, following Him where ever He went. Thus began the formation of the Apostle band. Leaving their boats and nets these four men became "Fishers of men". In calling the Apostles He was satisfying a need of His own inner life. They provided an opportunity for personad discussion of the Divine Law and He was strengthened and inspired by their sympathy and devotion. Because He needed them for the work of the Kingdom, powers and duties similar to His own were assigned to them. He finally appointed twelve to be with Him and trained them so that they could go forth and tell the Good News to all the world.

LESSON PLAN FOR TODAY

Have as many pictures as possible, showing fishermen casting their nets into the sea. Ask the children to tell about the pictures. Guide their discussion by asking informative questions. How did they catch the fish? In nets. Why did these men fish? It was their means of earning a living. They sold the fish and the money they received was used to buy food and clothes for their families. Did you ever go fishing? Perhaps you had a pole with bait on the end of it. Some times people fish all day and never have a bite. Today we are going to listen to a story about four men who fished all night and did not catch a fish. But some one helped them because they believed in Him and a wonderful thing happened.

1. *Opening Period:*

(a) Listen to quiet music.

(b) Sing: "Good morning to you". Sing to individuals.

(c) Opening Sentence: "This is God's House and He is here today. He hears each song of praise and listens when we pray."

(d) Sing: Thanksgiving songs. Make up 'thank you' songs.

(e) Offering and Response: "Dear Father in Heaven, Bless these gifts, we bring Thee. May they help others to love Thee. Amen."

(f) Sing: Praise God from whom all blessings flow.

At this time present the basket filled with gifts of food for a deserving family. God in Heaven wants us to be good neighbors. He is glad when we share with others.

(g) Let us kneel and say: "Father, we thank Thee for the night and for the pleasant night; for rest and food and loving care and all that makes this world so fair." Amen.

(h) Children may make up spontaneous "thank You" prayers.

(i) Sing: "Thank Him. Thank Him all you little children. God is love. God is love."

(j) Stand and sing America.

2. *Conversational Period:*—Ask the group if they know the story of the first Thanksgiving? If not, tell it briefly. Stress the point that Thanksgiving does not mean just a day for feasting, but it is a day appointed by our President in which to worship and thank God for our blessings.

3. *The Story:*—Relate the story found in the *Leaflet.* Or tell the story, "How Sally shared her apples", which was used last year.

4. *Dramatization:*—If the class is interested and ask to play today's story help them make a boat with their chairs. All may sit or stand in the boat. (Perhaps you could do this before the story. Make the boat and tell today's story while they sit in it.) The Thanksgiving story is easily dramatized and enjoyed by the group.

5. *Expression Work:*—Construct fishing boats. Model them with clay or use half of an empty walnut shell, or covers of small boxes. Work on last Sunday's project.

6. *Dismissal:*—Ask some of the class to help you with the basket during the week. It must be decorated and made attractive and the perishable food placed in it on Wednesday. Choose two or three members of the class to help deliver it Wednesday night.

November 30, 1941

THE FIRST SUNDAY IN ADVENT

THE ANGEL IN THE TEMPLE

AIM:—To show that an Angel appeared to Zacharias in the Temple and promised that his wife Elisabeth would have a son, to be called "John". This promise was fulfilled.

LESSON MATERIAL:—Saint Luke 1:5-24.

WORK MATERIALS:—Plan to finish the sand table project started two weeks ago. Crayons to color the *Leaflet* picture. Draw pictures of the Temple where Zacharias was a priest.

BACKGROUND FOR THE TEACHER

While ministering in the Temple, God sent the Angel Gabriel with a message to Zacharias. The Angel predicted the birth of a son, to be called "John". He assured Zacharias that his son would become great and that he would prepare the people for the coming of God's Son. This announcement came to the old priest in such a miraculous manner and seemed so beyond the range of probability, that his faith failed, and he asked for some extraordinary sign that the promise should be accomplished. Immediately his power of speech left him and he remained dumb until eight days after the birth of the baby boy. According to the Jewish custom, relatives and friends came to see the child receive his name. First born boys were named after their fathers but when the priest began to name the child Zacharias, Elizabeth, his mother, interrupted the ceremony and said, "No, his name shall be John". Amazed at this procedure the guests made signs asking Zacharias to explain the unusual name. Because he could not speak he wrote on a writing tablet, "His name is John". As soon as the Angel's command was obeyed the power of speech was restored to him and his first words were of praise and gratitude to God, our Heavenly Father. Zacharias wrote the "Benedictus", which we sing today.

LESSON PLAN FOR TODAY

Since this is the first Sunday in Advent explain the meaning of the Advent Season. It is the time we prepare and make ready for the coming of our Lord's birthday. Ask the class to tell when Lord Jesus was born. On Christmas. How long ago? One thousand, nine hundred forty-six years. How did people know He was coming?

God sent messages with the prophets and His Angels to prepare them. One day He sent the Angel Gabriel with an important message to an old priest in the Temple. The priests' name was Zacharias. He was so surprised when he heard the Angel say God was going to send a baby boy to his wife, Elisabeth, that he doubted God, and disbelieved Him. From that moment on he could not speak. God can do all things. He speaks to us in the Bible and we must believe the words He says to us. As Zacharias came out of the Temple, the people knew some thing had happened, but Zacharias could not talk. He made signs with his hands and went home to tell Elisabeth about the Angel in the Temple. She remembered every thing he wrote on the writing tablet and began to prepare for the baby the Angel Gabriel promised. "He shall be named John just as the Angel said, God is good to send me a boy, who shall become His messenger and prepare the people for the coming of His son."

Ask the class how they can prepare for Lord Jesus' birthday. What can we do during Advent? We can plan to make others happy. First, we will learn Christmas songs, then the Christmas story and poems about the Holy Babe. What else can we do? Make gifts to give to those we love. Make a list of the projects they hope to accomplish.

EXPANSION OF THE LESSON PLAN

1. Opening Period:

(a) Children may listen to Christmas music, played softly on the piano. Play the music you plan to teach today.

(b) Opening Sentence:—"Thou shalt call his name John."

(c) Sing: Greeting songs. Welcome songs. Morning Bells.

(d) Children hold the Bible and repeat the message, the Angel Gabriel gave Zacharias, "Thou shalt call his name John"!

(e) Sing: "Away in a manger."
"Silent Night."

(f) Offering and Response. Play and sing, "Praise God from whom all blessings flow."

(g) Prayer. All kneel and repeat the Lord's Prayer. Thank you prayers and prayers for those who are ill.

(h) Sing:—Lullaby's familiar to the class. 1. "Flowers are closed and lambs are sleeping, lullaby, oh, lullaby."

2. "Rock-a-bye Baby on the tree top."

3. Brahm's lullaby:
"Saviour hear us we pray.
Keep us safe through this day.
Keep our lives free from sin
And our hearts pure within.
Jesus, Lord, hear our prayer.
May we rest in thy care.
Jesus, Lord, hear our prayer.
May we rest in thy care." Amen.

2. *Conversational Period:*—Children may tell about their Thanksgiving day activities. Read the 'thank you' note from the family to whom the basket was sent.

Before telling the story ask the group to walk around the room and look at the Christmas pictures, which have been arranged in sequence.

Group the class in front of you and tell the story of the Angel in the Temple. Illustrate the events as you relate the narrative.

3. *Dramatization:*—Play the story. Serious dramatic play provides an outlet for spontaneous, natural expression. Children learn by doing. One of the first characteristics of young children is the desire to imitate and play make-believe. They are not anxious to produce a finished and perfect dramatization for an audience but enjoy pretending and playing for their own enjoyment and for the freedom of expression it provides. As soon as children realize they have an audience they become self-conscious and restrained, therefore it is wise not to dramatize when you have visitors.

4. *Expression Work:*—Complete the sand table project started two weeks ago. Color the picture on the *Leaflet.* Draw pictures of the Temple where Zacharias served at the altar. He was one of the twenty-four priests who conducted the services once every twenty-four weeks. You can explain that the material of the dress, which he wore in the Temple was linen. He wore a long white, tight-fitting cassock, with a diamond pattern on it, which was gathered round the body with a symbolically ornamented girdle. On his head he wore a turban or cap of a cup-shaped form. During the service they always went barefoot. Point to the various parts of attire as you look at the picture on the *Leaflet.*

5. *Dismissal:*—Sing; "Our Sunday School is over and we are going home. Good-bye, good-bye, be always kind and true." Sing Christmas songs at home and plan to come every Sunday during Advent to get ready for Lord Jesus' birthday.

December 7, 1941

THE SECOND SUNDAY IN ADVENT

THE ANGEL AND ST. MARY

AIM:—To teach that God sent a message to St. Mary. The messenger was the Angel Gabriel. Our Heavenly Father chose this young girl to be the mother of Lord Jesus because she was good, kind and obedient.

LESSON MATERIAL:—Saint Luke 1:27-38.

WORK MATERIALS:—Begin work on Christmas gifts and Christmas decorations. Make ribbon book marks. Fringe the ends of bright colored ribbon, two inches wide and six inches long. Make Christmas story books. Use wrapping paper and Christmas pictures found in magazines or *Leaflets.* Fasten the pages together with green and red yarn or paper fasteners. Teach class how to make paper chains for decorations. Cut strips of red and green paper ¾ inch wide and 5 inches long. Make a link by pasting one end over the other. Put one link inside the other before applying paste, first a red then a green one. Outline red bells for the children to cut out; and tie a string at the top of each bell so that they can be attached to the lights or windows. Plan to make toys for the Nursery. A ring toss game is fun to make, use a block of wood 8x8, nail a nine inch post, one inch in diameter, in the center. Paint the stand bright red and the post green. (Use tinted calcimine.) For rings use Mason jar rubbers or any fruit jar rubber rings. Three rings for each game. Little children will enjoy making wagons for their friends. Use cigar boxes or card board boxes. Button molds for wheels may be fastened to the box with long shank paper fasteners. Attach a wooden handle or a piece of string so that it can be pulled. (Expression work should have a purposeful meaning. Making gifts teaches the children to think of others and to share. Decorations help to make the room attractive and cheerful. Making toys for those less fortunate, teaches them to be kind, considerate and generous. Hand work helps the child to express his thoughts in a concrete way. Muscular coordination is developed, originality and creativeness is encouraged and good work habits are formed.) Some children work faster than others so plan to have enough activities to keep them interested. Begin a poster picture of the Natavity, or plan to dramatize the Christmas story on the sand table. Make a Creche or Putsch using figurines found in the "Five and Ten Cent Stores."

Tell the story of the Annunciation and show pictures illustrating the appearance of the Angel Gabriel. Explain that God sent messages with Angels. This is a story all will enjoy dramatizing. If you have time retell last Sunday's story and bring out the fact that Mary was so happy she decided to confide in some one near and dear to her. That person was her cousin Elisabeth, who lived in a little town in Judah. With joyful heart, Mary told her about the Angel's message. "Blessed art thou among women", said Elisabeth. "What have I done to have the mother of my Lord come to me? As soon as the sound of your salutation reached my ears the babe leapt for joy within my womb. Blessed is she who believed that the Lord's words to her would be fulfilled."

In a beautiful song of thanksgiving, Mary praised God, and glorified His name. This joyful song is called the Magnificat and is found in the first chapter of the Gospel of St. Luke from the 46 to the 56 verse. It is also in our Prayer Book on page 26. Mary stayed with Elisabeth about three months and then returned to her home in Nazareth, where she waited and prepared for the Blessed Baby God promised her. Because Our Heavenly Father chose her to be the Mother of Lord Jesus, we call her the blessed Virgin Mary or St. Mary.

1. Opening Period:

(a) Play Christmas music.

1. "It came upon the midnight clear."

2. "Oh, Come all Ye Faithful."

(b) Opening Sentence: "Thou shalt call His name Jesus."

All sing: 1. "Merry Christmas to you." Use music to "Good Morning to you."

2. "Silent Night, Holy Night."

3. "Away in a Manger."

(c) Hold the Bible and repeat the Verse "Thou shalt call His name Jesus."

(d) Receive the Offering and sing, "Praise God from whom all blessings flow."

(e) Kneel and repeat the Lord's Prayer.

(f) Stand and sing the chorus of "Oh, Come All Ye Faithful." ("Oh, come let us adore Him, Christ the Lord.") When

(Continued on Page 144)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

GOD THE FATHER LOVES HIS CHILD

AIM:—To help each child to realize more fully that God the Father loves him always. To teach that God the Father loves His children so much that He sent His only begotten Son into the world to save them.

LESSON MATERIAL:—Saint Luke 15:11-end.

MEMORY WORK:—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. St. John 3:16.

DEVOTIONAL LIFE:—My dear Heavenly Father, I thank Thee for all Thy love. Help me to be Thy good child; through Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Today's lesson simply emphasizes what we want to bring out in every lesson, no matter what its particular subject may be; that is, that God the Father loves His children. We want the children to become increasingly conscious of the certainty of the Father's love for them. Our Lord's parable, of course, provides the perfect illustration.

Make these points:
The father loved his son.
How did he show his love?
How we know God the Father loves us. How He showed His love.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Against what enemies must God's children fight? When did you promise that you would be Christ's good soldier and fight against the enemies of His Father's Family? Who helps you to fight God's enemies? Can you think of one way in which you have been a good soldier of the Lord Jesus Christ this week?

Introduction.

Do you think your mother and father love you very much? What makes you think so? (Get the children's answers. "They tell me so." "They do things for me." "They are good to me.")

But suppose I ask you how *much* mother and father love you. Can you tell me that? No, you just know that their love for you is like something so big that you cannot even tell about it. And it is that way with God's love for you, His child.

The Lesson.

We know that God's own Son told us about His Father's Family. And over and over again, while He was here on earth, He told how God the Father loved His children. One day He said, "Just look at the birds. See how your Heavenly Father feeds them and takes care of them. Then surely you must know that He will always love and take care of you who are His children."

Another day when the Lord Jesus wanted people to know how God the Father loved His children, He told them a beautiful story. We call it the story of the Prodigal Son. Let us read it now. (Lesson *Leaflet.*)

Do you think that the younger son in the story was a good son? Do you think his father wanted him to take his share of the family money and waste it? Why did he give it to him? Do you think he wanted him to go away and be bad? Then, when he came home from the far-off country, why didn't his father tell him to go away and stay? He did not tell him that. He never even thought of sending him away. He loved him. He had been loving him all the time, even when he was bad. He had been waiting and waiting for him to come back. He knew that the son was sorry for what he had done, and he forgave him, and took him back into his place in the family. The father was a loving father. He loved his son always.

The Lord Jesus told His story of the Prodigal Son so that people would know about God's love. For just as the father in the story loved his son, so God the Father loves us, His children. He loves us when we obey Him and try to be good children in His Family. That is what He wants us to do. He is glad when we are good. But He loves us always. When we do what God does not want us to do, we cannot feel near to Him. We are far off from Him, just as the younger son was far off from his father. That is one of the ways God punishes us when we do wrong. But He never stops loving us. He is still our dear Heavenly Father, waiting for us to be sorry, and to come back to Him and tell Him so. Do you remember in your prayers to tell God the Father that you are sorry for the wrong you have done? Do you ask Him to help you to be good? What words do we use in the Lord's Prayer when we ask God the Father to forgive our sins, and to help us not to do wrong again? Remember, when you tell God the Father you are sorry and ask Him to forgive you, you must really be sorry and want to be good. You must always mean what you say in your prayers.

And so we can be sure that God the Father loves us. I wonder if each one of you can tell me one way in which God the Father shows His love for you, His child.

But God the Father has shown His love for you in one way more wonderful than any other. You remember in the story that the man loved his son, even when he had done wrong. So God loves us. But He loves us enough to save us from sin. Long ago, He sent His own Son, our Lord Jesus Christ, into the world to suffer and to die for our sins, so that we might live forever with Him in heaven. The dear Lord Himself said that this was why He had come. Once when a man came to Him, and asked Him about God's love, He said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Surely, when we remember how God the Father loves us, we will want to thank Him, and ask Him to help us to be His good children always.

Expression Work.

Memory Work. Remind the children that these are our Lord's words in which He told how God the Father loved us.

Read over the prayer. Ask the children to use it this week.

Color the *Leaflet* picture.

Questions.

Why did our Lord tell the story of the loving father and his son?

How did God the Father show His great love for His children?

Tell some of the ways in which God the Father shows His love for you, His child, every day.

What do you think God the Father wants you to do when you remember how much He loves you?

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

GOD THE FATHER HELPS HIS CHILD

AIM:—To teach that God the Father shows His love for His children by helping them.

LESSON MATERIAL:—Acts 3:1-16.

MEMORY WORK:—Our help is in the name of the Lord, who made heaven and earth. Psalm 124:8.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Make today's lesson a continuation of the thought of last week. Because God the Father loves His children, He helps them. He sent His Son to help. The Apostles gave God's help in the name of His Son.

From the stories of our Lord and His followers, lead on to a discussion of experiences in the children's own lives. Help the children to feel that God the Father is helping them all the time. (Not only in time of trouble.)

Once more end the lesson with the thought that our Heavenly Father wants His children to thank Him for His help.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Check on memory work and devotional life.

Have some one re-tell the story of the Prodigal Son.

Introduction.

Last week we talked about how much our Heavenly Father loves all His children. We speak of Him very often as our loving Heavenly Father. He loves us more than any one else could ever love us. Tell me in what wonderful way God the Father showed His love for all His children in the world. ("God so loved the world," etc. Every child in the class ought to know this verse.)

Because God the Father loves His children, He helps them. And often His help comes in wonderful ways. Let us hear about some of the times when it did.

The Lesson.

After our dear Lord had gone back to His Father in heaven, He left His helpers, the Twelve Apostles, to do His work of telling others about His Father's Family. Let us read the story of how God's help came to one of His children through the Apostles. (Lesson *Leaflet.*)

While God's Son was here on earth, He helped God's children in many wonderful ways, and He told them that He did His wonderful deeds in the name of God the Father.

One day the Lord Jesus went with His disciples to a great marriage feast in the town of Cana in Galilee. It was a very happy time, just as such a party always is. Many friends of the bride and bridegroom had come to see them married, and fine foods and wine had been made ready for them to eat and drink. But more people must have come than were expected, for before the marriage feast was over, the wine was all gone.

Our Lord's Mother, St. Mary, was at the wedding, too, and she knew that the bridegroom would feel unhappy to think that there had not been enough wine for his guests. So when she found that more wine was needed, she went to the Lord Jesus. She said, "They have no more wine." Then, because she was so very sure that He would help, she went to the servants, and said, "Whatever He tells you to do, do it."

In the room where the people were feasting, there were six large stone jars which were used for holding water. Each one held almost as much as a barrel. The Lord Jesus called the servants, and said, "Fill the water jars with water." And when they had done it, He said, "Now take some of the water out, and take it to the man who has charge of the feast."

The servants must have thought that this was very strange, but they did as our Lord told them to do. And when they took the water out, they found that it had been changed into wine. They took the wine to the ruler of the feast, and as soon as he tasted it, he knew that it was very fine wine. He called the bridegroom, and said, "Most people, when they have a feast, offer their friends their best wine first. Then after this is gone, they may have to bring out wine which is not quite so fine. But you have saved the best wine till the last."

By this wonderful deed the Lord Jesus showed that He was God's Son, and that, through Him, God was helping His children.

Do you think that God the Father is helping His children in wonderful ways today? I am sure that He is. Last summer a little girl who lives near me was just old enough to walk. Every day we could see her out in her yard, playing in the sunshine. But one day we heard that the little girl, Mary Jane, was sick. The doctor came every day, but Mary Jane did not get any better. Her cheeks which had been so rosy were pale and white, and her little arms and legs grew thinner and thinner. Another doctor came and tried to help, and her mother did all that the doctors told her to do. But every day Mary Jane grew worse. At last the doctors said that they could not do any more for her, and every one thought that she would surely die. But suddenly the doctor's medicine began to help the little girl. She began to be a little stronger. Each day she was a little better, and at last she was strong and well, and running about outdoors again. Then every one said, "Doctor Brown is a wonderful doctor." And he was. But what had really happened to Mary Jane? God the Father had helped her. He had helped her because she was His child, and He loved her. He had helped her through the doctor, just as He had helped the lame man through the two apostles, just as He had sent His help, through His Blessed Son, at the wedding feast.

God the Father is always helping His children. If you were ever very sick, He helped you by helping the doctor to make you well again. Can you remember a time when God the Father helped you to get well?

But you must never think that God the Father helps His children only when they are sick or in trouble. He is our loving Heavenly Father. He is close by us, helping us, at home and in school and at play. It is because He helps us that we are able to be good children in His Family. Can you think of any special help which you need? God the Father wants you to ask for that help in your prayers. And He wants you to remember that He helps you, and to thank Him.

Expression Work.

Memory Work.

Dramatize the story of the Apostles and the lame man. (If actual dramatization is not possible, the children might do the story in dialogue form without action.)

Color the *Leaflet* picture.

Questions.

How do you show your love for any one?

How does God the Father show His love for His children?

Who helped the lame man to walk?

How does God the Father help you, His child?

What do you think He wants you to do when He helps you?

November 30, 1941

THE FIRST SUNDAY IN ADVENT

GOD'S SON PROMISED OF OLD

AIM:—To tell of God's promise for the redemption of the world; and to show that God did not forget His promise, but sent His messengers to make His people ready for the coming of the Saviour.

LESSON MATERIAL:—Isaiah [illegible], Micah 5:2.

MEMORY WORK:—And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah 40:5.

CHURCH KNOWLEDGE:—Today is the First Sunday in Advent. Advent means "coming". It is the season of the Church Year when God's children think about the coming of His Son, and make ready to welcome Him on Christmas Day.

TEACHING PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Begin with the promise made to Adam and Eve, then present the picture of the promise slowly, surely, coming true. The messages of the prophets. How the Messiah was to come, "Unto us a child is born, unto us a son is given." Where He was to come, "And thou, Bethlehem, though thou be little . . . . yet out of thee shall he come forth." God's people watching and waiting.

Call attention to the beginning of the Advent season, and explain that we, too, are waiting for God's Son, in that we are looking forward to the time when we shall welcome Him on Christmas Day.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Tell me how you know that God the Father loves you. How does He show you that He loves you? (Have each child give an answer.)

Introduction.

For several weeks now, we are going to hear a wonderful story. Each week we shall hear a different part of the story. But it is all one story. It is the story of God's love for His children. It is the story of a promise coming true. It is the Christmas story.

The Lesson.

You all remember the story we heard a few weeks ago, the story of the first man and the first woman, Adam and Eve; how God put them in the beautiful Garden of Eden, how they disobeyed Him, and how He punished them by sending them out of the Garden of Eden where they could not be with Him any more. Because of the wrong Adam and Eve had done, none of the people who lived in the world after them could come back into the Garden.

But God did not stop loving Adam and Eve because He had punished them. For when He sent them away, He made a promise. He promised that some day He would send a Saviour into the world to bring His children back to Him. And that promise, which God made back at the very beginning of the world, is the beginning of the Christmas story.

It was to be a long, long time before God's promise was to come true. Years and years went by after Adam and Eve had been sent out of the Garden. There were hundreds and thousands of people in the world. And God let them all know about His promise. He sent His messengers to tell them about it. The messengers who spoke for God were called prophets. One of God's prophets was a man named Isaiah, and this is how God called him to give messages to His children. One day, when Isaiah was a young man, he stood before the altar in the Temple. There he heard the voice of the Lord God saying, "Whom shall I send to my people? Who will go?" And Isaiah answered, and said, "Here am I; send me." After that, for all the rest of his life, Isaiah spoke for God to His children. He was God's messenger, His prophet. He told God's children more about His promise made so long ago. Let us hear some of what Isaiah and God's other prophets told about His promise. (Lesson *Leaflet.*)

Isaiah lived to be an old, old man. He spoke many times to God's people, for God did not want them ever to forget His promise. They learned more and more about it. They knew a Saviour would come into the world. They knew He would be God's own Son. They knew a Blessed Virgin would be His Mother. They knew He would be born in the little town of Bethlehem. But they did not know yet when He would come. They were watching and waiting.

We, too, are watching and waiting. And we watch and wait with great joy and gladness, for we know God's promise did come true. We know His own dear Son did come to earth on the first Christmas Day. This season, when we watch and wait for Christmas Day to come, the Birthday of God's Son, is called Advent, for that word means "coming". Today is the first Sunday in Advent. Each day of Advent brings us nearer and nearer to the Birthday of our Lord Jesus Christ, just as, long ago, the time came nearer and nearer for God's promise to come true. Next week we shall hear how God sent another messenger to tell more about it.

Expression Work.

Memory Work. Explain that these are Isaiah's words, telling God's people that God would send His Son, and that all people would see and know Him.

Begin to learn the words of some of the carols you will be using at Christmas time.

Questions.

When did God make His promise?
What was the promise?
Why did He make it?
How did God let His children know more about the promise?
What were God's messengers called?
What were God's people waiting for?
What are God's children waiting for now?
What is this season of waiting called?

December 7, 1941

THE SECOND SUNDAY IN ADVENT

THE ANGEL AND ZACHARIAS

AIM:—To tell how God the Father sent another messenger to make people ready for the coming of His Son. To keep before the children the thought that they are making ready to receive God's Son on Christmas Day.

LESSON MATERIAL:—Saint Luke 1:5-25.

MEMORY WORK:—And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. St. Luke 1:76.

DEVOTIONAL LIFE:—My Heavenly Father, help me to remember that Christmas Day is the Birthday of Thy dear Son, Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

This simply develops further the picture of God making His people ready for the coming of His Son, and of Christian children making ready to receive God's Son as God the Father would have them receive Him. We want to help even these little children to understand that Christmas is first of all the day on which we worship and adore the Son of God.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

What was the promise God made to Adam and Eve? For whom did God mean His promise? How did He let His children know more about it? What were God's messengers called? What did they tell about the promise? What words of the prophet Isaiah did you learn last week? What do they mean?

Introduction.

Even when the great prophet spoke for God to His people, the time for God's promise to come true was still a long, long way off. Isaiah lived to be an old man. Other prophets came after him. They told about the promise, too. But still God was not ready. Years and more years went by. Then the time for the promise to come true came very near. And God sent one of His angels to tell about another messenger who was to come.

The Lesson.

Do you remember how God's message to Isaiah came while he was in God's House? That is where God often speaks to His children. Our story for today is about a time when God's angel brought a message to one of God's children in His House. Let us hear the story. (Lesson *Leaflet.*)

The words of the angel spoken to Zacharias in the temple came true. For it was this same little baby John, sent by God to Elisabeth and Zacharias, who grew up to be the great messenger, St. John Baptist. He went before the Lord, and told people that He was in the world. But all that was after St. John had grown to be a man. When the baby John was born, the Saviour had not yet come. The time was coming nearer and nearer, but God's people were still waiting for His promise, made at the beginning of the world, to come true.

God sent the baby John into the world to grow up and tell the people to make themselves ready for His Son. He wants us to make ourselves ready, too. Do you know what He wants us to do? You are getting ready for Christmas now, aren't you? Or, if you have not started already, you will be very soon. What do you do? (Let the children tell about their Christmas plans, shopping, making gifts, etc.)

All those things are a part of getting ready for Christmas. But there is one part of our getting ready that is more important than any other. Just as God's messenger, St. John Baptist, told the people to make themselves ready to receive God's Son, so God the Father wants us, His children, to make ourselves ready to welcome His Son on Christmas Day. He wants us to go to His House to welcome the Lord Jesus on His Birthday. How can you make yourself ready? You can find out when the Christmas Day services are to be. You can be sure that mother knows the time of the service to which you want to go. (Be sure that the children do have this information in plenty of time. If there is a special children's service, the aim should be to have every child in your class present.) You can try hard to learn some of the hymns and carols, so that you can join in the singing. All this is a part of the way God the Father wants His children to make ready to welcome His Son, our Lord Jesus Christ, on Christmas Day.

(Continued on Page 145)

THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE BOY IN THE TEMPLE

THE SCRIPTURE:—St. Luke 2:41-52.

THE AIM:—To show how our Lord learned the traditions of His people; to show how our Lord, interested primarily in 'His Father's business', was also obedient to the will of His mother.

PREPARATION:—The years between our Lord's birth and the time of His journey to Jerusalem when He was twelve, we know little about. We do know, however, that the first teachers of a little child in a Jewish home were his parents. St. Joseph and St. Mary must have taught our Lord very early the blessing to be said over food, words of praise to God, simple prayers, etc. As soon as He was old enough He probably went to the week-day school held in the synagogue. There He would learn to read, and also would be made to memorize long passages from Holy Scripture. Then of course on the Sabbath, He would go to the same synagogue to worship, and perhaps to hear some wise teacher explain the words of the prophets.

Our Lord's home was no luxurious house. Compared to what our boys and girls are accustomed to today, its furnishings would seem very meager. But certainly in the home of St. Mary and St. Joseph was found something very essential to a happy home, religion. As in other Jewish homes, fastened over the doorpost, there was a tiny case containing a writing from Scriptures. Whenever anyone came in or out, this case was touched with reverence. The songs taught in the home were in all probability the familiar psalms. All the old traditions of the Jewish people, blessings, lighting candles, recitation of the beautiful old rituals, were probably all practiced in our Lord's home during His childhood.

PROCEDURE: — Remember that in our lessons this winter we are trying to help the boys and girls to know our Lord better. Remember also that today's lesson is a familiar story. We must present the story in a different way. We must help the children interpret the story so that it will help them to really know Him better.

First help the boys and girls to appreciate the eagerness with which our Lord must have looked forward to this first journey to Jerusalem. Show how His hopes for a long, long time must have centered around the trip. He was to see the Holy City which had meant more to His people than any other place in the world. Try briefly to show why this was so. Then too, this trip meant that now He was grown up. He was to go to Jerusalem for His 'confirmation'. Explain that this was a time when Jewish boys took their place among the men. This idea, too, would please any twelve year old boy.

In telling your story try to bring into it some of the joy which our Lord must have felt as He approached the city, as He walked in the very streets in which the leaders of the Jewish people had walked. Review somthing of what the Temple had meant to the Jews. Tell of the ritual of the celebration of the Lord's Passover, and our Lord's own part in it.

Be sure to bring out, however, that our Lord's greatest joy was His conversation with the wise teachers, as He talked to them about 'His Father's business'. Show that our Lord's tarrying behind St. Mary and St. Joseph was with no idea of disobedience. It was simply that He was so much interested in what He was doing that He forgot everything else. This is shown by His astonishment when He learns that St. Mary has been worried. But His eagerness to stay is at once put aside when He learns what His mother wants Him to do. He goes home to Nazareth and is 'subject unto them'. Be sure to emphasize the fact that our Lord, at twelve, was not too old to obey the will of His parents.

Lesson Outline.

I. Introduction.
   Our Lord's anticipation of the journey to Jerusalem.

II. The journey to Jerusalem.
   Landmarks.
   Throngs returning to the city.

III. The celebration of the feast.
   Reason for the celebration.
   Passover customs.

IV. Our Lord meets with the teachers.
   He stays behind.
   His mother's anxious search for Him.

V. Our Lord returns to Nazareth with St. Joseph and St. Mary.

Discussion and Application.

1. This story brings out two things that we wish the boys and girls particularly to note, first our Lord's interest in 'His Father's business', and secondly His willing obedience of His mother. It was natural that this interest should show itself in Jerusalem, the City of God, as it was often called, and in the temple, which had been the center of worship of the Hebrew people for hundreds of years.

2. Be careful to show that our Lord's remark to His mother was not reproof, but rather amazement that she had not known where to look for Him. This was another of the statements that St. Mary must have pondered over.

Note Book Work.

For this week's work, if you wish to, you could divide the terms for identification and have different members of the class look up the first two terms and prepare reports to give in class.

Question No. 2 might also give a chance for as much or as little review as you wish. The answers to questions No. 3 and 4 should bring out the two points that you wish to emphasize, our Lord's interest in the Temple and its workings because it was His Father's house, and also His willing obedience to St. Mary.

Church Teaching.

In some states Thursday of this week is Thanksgiving Day. Be sure to impress upon the boys and girls the real significance of the day. Try to arrange to attend Church together, or at least be sure that the boys and girls know the hour of service.

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

JOHN THE BAPTIZER

THE SCRIPTURE:—St. Mark 1:1-8; St. Matthew 3:1-12.

THE AIM:—To teach the boys and girls how St. John the Baptist prepared himself for his life work; to help the boys and girls see his unselfishness and self-sacrifice as he prepared the people for the Messiah; to show them how those two virtues are necessary in their own preparation for their life work also.

PREPARATION:—We must see the importance of the life of St. John the Baptist in the story of our Lord's life. As Paterson-Smyth puts it, "He is the last of that long line of prophets who stand out prominent and lonely like mountain peaks on the horizon of Israel's past who came to declare the Divine will and to point to the coming Day of the Lord". In the life of St. John we continually see our Lord as the central figure, for the whole purpose of his life was to lead people to our Lord.

He seeks no followers for himself. He is continually telling of the One who is coming who is greater than he.

PROCEDURE: — For your introduction to this story associate the childhood of our Lord with that of His cousin John. Show how their early years must have been similar. The announcement of the birth of each had been heralded by the angel, Gabriel. They grew up at the same time, in the same sort of environment. As in the case of our Lord, we are told nothing of the childhood of St. John the Baptist. We do know, however, that he was the only child of Zacharias and Elisabeth, born when they were both quite old. We know, therefore that he must have had rather a lonely childhood with neither brothers or sisters. We also know that since Zacharias was a priest St. John's training brought into his life the religious teachings of the Jewish people. In talking over with your boys and girls the stories of the Old Testament in which the Baptist was probably most interested, remind them that in all probability his father told him very early of the angel's message concerning the purpose of his life.

As you describe St. John's life as a hermit, explain that this was not as unnatural a proceeding in those days as it would be today. To prepare for some special task it was sometimes thought necessary to leave the world and its activities and to go out into the wilderness. This, of course, is the idea of monasteries and convents, withdrawal from the world. St. John the Baptist went into the wilderness to prepare himself for the great responsibility which had been given to him, to prepare the people for the Messiah, whose day was at hand.

Bring out the two-fold nature of his message. First repent, turn away from sin and toward righteousness. Then the second part of the message was to be baptized. This was to give outward evidence of repentance. The baptism was also a symbolic cleansing from sin. But always he told of the One who would come after him who would bring another baptism, that of the Spirit. Compare this preparation of St. John the Baptist with Moses' preparation of the Children of Israel to come into God's presence at Sinai.

St. John the Baptist taught the people to show their readiness for the Messiah by their lives. He not only preached that readiness of unselfishness, but he lived it.

Lesson Outline.

I. Introduction.
   Similarity of the early lives of our Lord and His cousin John.

II. St. John the Baptist's preparation for his life's work.
   Led the life of a hermit.
   Hardships he underwent.
   His studying and preparation in the wilderness.

III. His preaching.

IV. His listeners.

V. The preacher.
   His message.
   His unselfishness.
   His humility as he prepared for the Messiah.

Note Book Work.

In explaining or identifying Isaiah in this lesson, show the connection of Isaiah's prophecies with the work of St. John the Baptist.

Be sure the boys and girls understand how St. John was given the name of the Baptist or the Baptizer. Do not let them have the impression that he belongs or belonged to the particular denomination known as Baptists today. You might explain that the name of that band of people was given to them because of the emphasis they place on one particular way of baptizing, namely immersion.

You may notice a repetition of terms to be identified, but each lesson gives a different purpose for the identification. For instance the term *Messiah* today should be connected with the work of the Baptist. The Jordan also should be connected with his work. It was at the fords of the Jordan that St. John did his preaching. It was there also that he baptized.

Church Teaching.

As we study about the Baptizer, it would be well to go over with the boys and girls what the Church teaches about Baptism. Go over with them why the Church has Infant Baptism. Remind them that at Baptism we are made members of the Church, and because of that membership we have certain responsibilities. Go over the answers which the Offices of Instruction give on page 291 of the Prayer Book as to what those responsibilities are. Also remind them that at Confirmation they are given the opportunity of making for themselves the promises which their sponsors made for them at Baptism.

November 30, 1941

THE FIRST SUNDAY IN ADVENT

JOHN AND THE LORD JESUS

THE SCRIPTURE:—Saint Matthew 3:13-17; St. Luke 3:15-20; St. John 1:19-28.

THE AIM:—To teach the boys and girls about our Lord's baptism; to help them to understand this event, why it happened and what it meant, not only to the Baptizer, but also to all of us.

PREPARATION:—The questions that the people of Palestine were asking in those days when our Lord was a young man were very similar to the questions which people are asking today. "Why does Rome always win? Is the emperor stronger than God? Why doesn't God interfere and stop his victories? Why doesn't the promised deliverer come?"

It was to such a questioning people that the new prophet appeared, proclaiming, "The day is at hand". It was therefore not to be wondered that from all sides people flocked to hear his message, to see just what he promised.

In our Lord's youth in Nazareth He had realized that the kind of Kingdom that the Roman Emperor had built, founded upon force and might, was not the kind of Kingdom that was in His Father's purpose. And so with the words ringing in His ears, "The day is at hand", He started off to find this new and strange prophet.

PROCEDURE:—Again we start our lesson by painting a picture of the world conditions as they were at the time when our Lord began His ministry. Compare those conditions with those of the world today. We find dictators, suppressed, discontented people desirous of a new world order. The whole picture sounds rather familiar. There were also groups of the faithful who were sure that in time right would conquer. They were the ones who looked for the coming of the promised Messiah to deliver the world from its ills.

Then into the lives of this troubled people came the word of a strange new prophet. Picture the curious people as they tried to find out more about him. Show how perfectly natural it was for them to go to great trouble, taking tiresome journeys, that they might see and hear this new prophet with his message of hope. Show how those who did hear him were eager to tell about all that he did and said. Remember this was before the days of radio. It was even before the days of newspapers. All news was carried by word of mouth. The words of his teachings were discussed all over. The methods of his preparation, repentance and baptism, were talked about all over the countryside.

Our Lord Himself went to see the new prophet. Describe Him as He stood on the outskirts of the crowd listening to St. John. Describe Him as He waits for the crowd to disperse. Then describe fully that wonderful scene of the Baptism. Picture St. John the Baptist's feeling of unworthiness as he realizes who it is who has come to him for baptism. Try to explain to the boys and girls the significance of the appearance of the dove and the sound of the heavenly voice. Explain how our Lord's baptism was different from all the others. There was no sin, hence no need for repentance or the washing away of sin. Our Lord was showing us all how to enter the Kingdom when He humbly submitted to the initiation rite.

Lesson Outline.

I. Introduction.
   The world into which the new prophet came.

II. Word is brought to Nazareth of the new prophet.
   His personality.
   His following.
   His message.

III. Our Lord goes to hear the prophet.

IV. The Baptism.
   The Baptizer recognizes our Lord.
   His hesitation.
   Our Lord's insistence.
   The heavenly voice.
   The appearance of the dove.

V. The effect on St. John the Baptist of our Lord's baptism.

VI. What this baptism means to us.

Discussion and Application.

1. St. John the Baptist's feeling of unworthiness as he finds himself in the presence of our Lord was followed by our Lord's insistence that he proceed with the baptism. No matter how unworthy we feel, our Lord has some piece of work which He wishes each of us to do. Our Lord lets us come into His presence that we may find out what that work is. Of course before perfection, the imperfect always feels unworthy. Like the Baptizer we must go ahead and do our work.

2. No one need ever feel that baptism in itself is not important. It was important enough for our Lord to submit to it. It was the way He decided that all should enter His Kingdom.

Note Book Work.

See that the boys and girls understand that Caesar was the name given to Roman emperors, just as Pharaoh was the name given to Egyptian kings. There were many different Caesars.

As a final question for their work today you might ask how world conditions in the days when our Lord began His ministry were similar to world conditions today.

Church Teaching.

Today is the First Sunday in Advent. As we are learning about the Baptist preparing the world for our Lord's first coming, the Church teaches us in Advent to prepare ourselves for our Lord's second coming. It also teaches us to prepare ourselves to be ready at all times to receive our Lord into our lives. Advent is a season of preparation. Help your boys and girls to really be ready to celebrate the birthday of our Lord.

December 7, 1941

THE SECOND SUNDAY IN ADVENT

THE LORD JESUS IS TEMPTED OF SATAN

THE SCRIPTURE:—Saint Matthew 4:1-11.

THE AIM:—To explain our Lord's temptations to the boys and girls so that they may see our Lord as a source of power to help them meet their own temptations.

PREPARATION:—Our Lord's baptism emphasized for Him the feeling of Sonship. His experience in the Jordan immediately brought to the foreground of His attention just how He should do His messianic work. That was the question He took into the wilderness with Him. As you study the temptations of our Lord notice how they involved choice. That choice was between the easy way and the hard way. Should He be King over the whole world? Should He establish His position by a demonstration of power? Should He live a life of luxury and ease? Or should He take the hard way? He decided that His way was the way of suffering. By His giving up Himself to all the experiences of life and even of death He could teach men how to live. His temptation ended in Gethsemane when He said, "Thy will, not mine."

PROCEDURE:—Begin your lesson with the idea of special training. See what they can tell you about such training. Some of the boys and girls may already know what special training they will need to take to fit them for what they wish to be. Let them see that special training for life's work is no modern invention. Remind them of St. John the Baptist's intensive training in the wilderness.

Proceed with our Lord's desire to get away from the world to decide just how He must do His work as Messiah. Describe His sojourn in the wilderness. Try to have the class imagine the hunger our Lord suffered when He was met by His first temptation. Have the boys and girls notice that He answers Satan each time with words of the Scriptures that He has memorized in His childhood. Let the class see how this temptation is similar to those they must meet, those strong desires for things that they are not meant to have. If our Lord had stretched out His hand, if He had said the word, He could have had bread, but He knew it was not God's will that He should do this.

In the second temptation Satan wants our Lord to show that God will not let harm come to His Son, even though He throw Himself down from a high tower. It was like one of those foolish dares that children make, daring each other to go into unnecessary danger. It might have shown people His power, but our Lord knew that such a foolish display was not His Father's will. To disrupt nature's rules for no good reason was not the way chosen for Him. Our Lord as He conquered this temptation taught us that God means us to take care of the bodies that He has given us. We must not unnecessarily let harm come to them.

The third temptation was for our Lord to gain the world in the easy way. But as with most easy ways, the price was too high. To submit to evil is too high a price to pay for any power. Show the boys and girls that this is the temptation they meet when they are tempted to buy a good mark by cheating instead of hard work. It is also the temptation they meet when they see a way of avoiding punishment, but the price of avoiding it is dishonor or disloyalty to one's friends.

Try to make these temptations of our Lord's real. We know that they were a reality for our Lord Himself told them. They are retold in three of the Gospels. Our Lord told us how He met His temptations in order that we might better know how to meet ours. He wants us to come to Him for help in meeting ours.

Lesson Outline.

I. Introduction.
   Need for special training.

II. Our Lord seeks special training in the wilderness.
   The question He sought to answer.
   His fasting.

III. His temptations.
   Change the stones to bread.
   Throw Himself down from the tower.
   Claim the world for Himself if He would worship Satan.

IV. The meaning of our Lord's temptations to us.

Discussion and Application.

1. This lesson always brings up the question, "Who or what is Satan?" Even Junior boys and girls are aware of the forces of evil that are at work in the world. It is our responsibility as members of the Kingdom to meet those evil forces with good. Our Lord has given us a source of power whereby we may meet evil with good.

2. Our Lord, sinless, spent forty days in the wilderness, fasting and praying in order to meet His temptations. We, too, must give up time to prayer if we are to meet our temptations in the right way.

3. We see in the way that our Lord met His temptation the spirit of unselfishness. Later in His life, for others, we saw Him make a few loaves feed many, but for Himself He must not use His power. He must not change stones to bread just to satisfy His own hunger. Notice how many times it is right to do things for others when it would be wrong to do the same thing for one's self.

Note Book Work.

If you have a class of older boys and girls, you might have them explain their own temptations in our Lord's classification of His. As a fifth question, ask, "Why did our Lord tell us of His temptations?"

Church Teaching.

In the season of preparation for Christmas do not forget to remind the boys and girls of the meaning of the Advent Season. *Advent* means *coming.* We are preparing for the coming of our Lord.

If your parish or diocese has some special Advent Offering project, be sure that your class takes its part. Show the boys and girls that this may be their way of presenting a gift to the Christ Child.

December 14, 1941

THE THIRD SUNDAY IN ADVENT

JOHN THE PRISONER

SCRIPTURE:—St. Mark 6:14-29; St. Matthew 11:1-15.

THE AIM:—To tell how St. John the Baptist spent the last days of his life; to tell how our Lord answered St. John's questions as to who He was.

PREPARATION:—Our Lord's ministry in Galilee really begins as St. John the Baptist begins his imprisonment. From our Lord's baptism St. John's popularity decreases. His answer to the remonstrances of his friends show how big a man he really was. "It is all right", he said. "My day is really over now. It is just as I said. I have told you all along that I am really nobody, that I am not the Christ but His messenger. As I go away I hear the voice of the Bridegroom. He must increase. I must decrease. This my joy, therefore, is fulfilled." It was with these words of courage that the Baptizer laid down willingly his life's work, because another greater than he was ready to take it up where he stopped.

PROCEDURE: — Begin your lesson with a brief review of the scene of the baptism. Today's lesson is going to answer the question as to what became of St. John the Baptist after our Lord's baptism.

Picture the Baptizer's decreasing popularity. Tell of his loyal friends' resentment of the fact and the answer of the Baptist. In this lesson you must try to bring out the way St. John showed true understanding of his mission in life. His one purpose was to make the way ready for our Lord. When the way was made he gladly retired.

The next step in the story is to tell of the imprisonment of the Baptist. It was St. John's courage to speak out boldly condemning wrong doing that caused his imprisonment. He cared not who it was that committed the wrong. Even royalty should be condemned. He was imprisoned in the black fortress of Machaerus in southern Palestine. It is described as "a grim, gloomy pile of black lava rocks looking out over the desolate waters of the Dead Sea." Above on the slopes was the palace of Herod. Across the black waters lay the wilderness where he had spent many lonely months planning his work of preparing the world for the Messiah.

In this prison he worried at the slow progress of the Kingdom. When his disciples came to him he sent them to our Lord, asking, "Art thou He that should come, or do we look for another." But our Lord's answer satisfied St. John. He, like Simeon, was ready to go on. He knew that his life's work was finished.

Tell the story of his death, the result of a plot of vengeance of Herodias. Herod in this case was sorry to carry out his promise, for during St. John's imprisonment, Herod had learned to know him. As he knew him better, he liked him, and feared his power. But a promise made on impulse had to be fulfilled, and so the prophet, declared by our Lord to be the greatest of all, met his death.

Lesson Outline.

I. Introduction.
   What became of the Baptizer?

II. St. John loses popularity as our Lord gains followers.
   The resentment of St. John's followers.
   The Baptizer's answer.

III. St. John the Baptist's imprisonment.
   The cause of his arrest.
   His disciples come to him.
   The message from our Lord.

IV. St. John the Baptist's death.
   The birthday celebration.
   Herod's promise to Salome.
   Herodias' suggestion to Salome.
   The death of St. John.

Discussion and Application.

1. Our Lord Himself said of St. John, "I tell you that of all men born of women there has arisen no greater prophet than John the Baptist." We are apt to forget his greatness because his life is overshadowed by our Lord's life. Yet in him, who did not have the privilege to hear the teachings of our Lord, we see the personification of the unselfishness which our Lord taught. He set the stage for our Lord and then quietly stepped aside that our Lord might go on.

2. In St. John's death we see the result of a promise made on an impulse. Such promises are dangerous things. If we value our word we must take care in making promises that we do not bring trouble upon ourselves or others. Think carefully through what a promise means before making it.

3. Be sure that in finishing your lessons on the Baptist you summarize for your class or have them summarize with you (1) the purpose of his life as it was revealed to Zacharias before his birth; (2) how he prepared to fulfill that purpose; and (3) how he truly fulfilled that purpose before his forced retirement.

Note Book Work.

Help your boys and girls with their answers so that they will bring out in their answers the way St. John fulfilled God's purpose for him. Remember it was not until our Lord replied to St. John while he was in prison that the Baptist felt satisfied that his work was done. Our Lord's reply satisfied St. John that He was the Messiah.

Church Teaching.

This week are the Advent Ember Days. Do your boys and girls know what Ember Days are? Have them look up the collect for the Ember Days on page 260 of the Prayer Book. Have them also note that they are listed in the days of fasting on page xxxii in the front of the Prayer Book. They are the days when we are asked to pray for those who are to enter the ministry of the Church and also that many will enter that ministry.

BEGINNERS' DEPARTMENT

(Continued from Page 137)

the piano plays softly sing softly, if it is played louder sing louder.

March around the room singing this Hymn.

Teach the class to hum the music first then to sing the words softly.

Sing Favorite Christmas songs learned at home or at school. ("Jingle Bells", "Upon the Housetop", "Christmas Bells".) Dramatize songs.

Sing: "The dear little Jesus once lay on the hay. He slept and He smiled and He grew day by day. Until He could run and could play and could be a help to His Mother like you and like me."

Read poems to the group and encourage them to compose original poems.

3. *Dismissal:*—Sing: "Come next Sunday and hear the Christmas Story." (Use "Good morning to You" music.) Dismiss the class with a prayer. Urge all to come next Sunday to have their picture taken to give to mother and daddy for a big surprise.

December 14, 1941

THE THIRD SUNDAY IN ADVENT

THE LORD JESUS IS BORN

AIM:—To teach the children that God sent His Son on Christmas Day and to tell the Christmas story.

LESSON MATERIAL:—Saint Luke 2:1-8.

WORK MATERIALS:—Plan to take a picture of your group as soon as they come; before they remove their hats and coats. It is wise to take two or three snaps as little children move and blur the picture. Have the film developed during the week and mount the best print on brown construction paper. In the lower right hand corner print the date and the name of your Church School. After the picture was taken the class may return to their room and work on Christmas projects started last Sunday. Have enough material, ribbon, wrapping paper, pictures, paste, crayons and boxes to keep them busy. Some times they ask to make several book marks to give to uncles and aunts.

BACKGROUND FOR THE TEACHER

At this season display Nativity paintings by the old masters and help them enjoy these pictures. Learn about the center of interest and the minor details which are found in these works of art. A modern Madonna shows a young girl with a child in her arms. Children love this painting because of its simplicity and beauty.

Construct a Creche or a Putsch on your sand table or on a regular work table. As you tell the Christmas story move the figurines and make the rendition real and meaningful. Change your voice to fit the character portrayed. After hearing the narrative three or four times you will find some one in the class capable of telling it in their own words. Encourage them to tell it at home to their families and friends. (Last Christmas, after dinner a five year old invited every one into the living room. When it was quiet he told the story of the First Christmas in such a unique and interesting manner that his mother had a recording made and copies of the story were sent to all of his friends as Christmas gifts.)

Ability such as this is not unusual for a five or six year old and should be stimulated and fostered, at every opportunity. Make the joy of loving and giving the theme of all the Christmas stories, songs and poems you use. Teach the little ones to think more about giving and making others happy than about receiving and asking for gifts for themselves. Unfortunately Santa Claus has become commercialized in our stores and children have become more self-centered. They think only of their own wants and desires. Seldom has one heard a child ask Santa Claus to send gifts to his friends. It is up to us as teachers to help them develop this trait of giving at an early age. One method of teaching children to share and give generously at Christmas time is to play Santa Claus. (Explain that anyone who gives and makes others happy is a good spirit called Santa Claus.) To carry out this plan: the scrap-books, ring-toss games and wagons, which they have finished may be wrapped attractively and sent to the Day Nursery for the little children to enjoy. If they do this they are playing the role of Santa Claus. No greater thrill is experienced than the joy of giving to make others happy. God taught us this lesson nearly two thousand years ago, when He sent us the greatest gift He had to offer, His beloved Son, Our Blessed Lord Jesus.

1. Opening Period:

(a) Call to worship. Play softly Christmas music on the piano.

(b) Sing: "Merry Christmas to you." "Merry Christmas to individuals" (mention names). Use "Good Morning to you" music.

(c) Opening Sentence: "Thou shalt call His name Jesus."

(d) Children hold God's Book and repeat this verse (St. Luke 1:31).

(e) All stand and sing: 1. "Silent Night, Holy Night"; 2. "In a tiny Manger, cradled on the hay. Christ was born in Bethlehem on that Christmas day."

(f) Offering and Response. Before the offering is received, Repeat this verse: "The Lord loveth a cheerful giver."

(g) Kneel and repeat the Lord's Prayer. While kneeling sing: "Away in a manger. No crib for a bed. The little Lord Jesus lay down His sweet head. The stars in the heavens looked down where He lay. The little Lord Jesus asleep on the hay."

(h) Class may stand to sing and play: "Christmas Bells."

(i) March around the room pretending they are shepherds carrying crooks. Sing: "Oh, Come let us adore Him."

2. *Conversational Period:*—The children may discuss their plans for Christmas. Next Sunday is the Sunday before Christmas, every one come prepared to carry home their gifts, which they have made. Teach or sing "I have a big surprise for you, don't you wish that you knew." Children derive much pleasure hiding their gifts and singing this song until the gifts are distributed Christmas morning. Urge them to tell the story of the first Christmas at home and ask mother and daddy to help them construct a creche or manger scene.

3. *The Story:*—Retell the Christmas story and choose children to hold pictures describing the incidents. Or tell the story while all sit around the creche; choose members of the class to move the figurines as the story unfolds.

4. *Dramatize* this beautiful story if they make the request.

5. *Dismissal:*—Comment on the attendance and praise those who have helped. Remind all to make an effort to be present next Sunday. If your class is invited to the Christmas Exercises in the Church make the announcement at this time.

PRIMARY DEPARTMENT

(Continued from Page 140)

Expression Work.

Memory Work. Read over the prayer given, and ask the children to make it a part of their prayers each day from now till Christmas.

Learn Christmas carols and hymns.

Questions.

How did God the Father let His children know about the promise He had made?

What great messenger was born just before God's promise was to come true?

What did the baby John do when he grew up?

How can you make yourself ready to welcome God's Son on Christmas Day?

December 14, 1941

THE THIRD SUNDAY IN ADVENT

THE ANGEL AND ST. MARY

AIM:—To show further how God's promise was slowly coming true, and to teach that the obedience of the Blessed Virgin Mary helped it to come true.

LESSON MATERIAL:—Saint Luke 1:25-36.

MEMORY WORK:—He shall be great, and shall be called the Son of the Highest . . . . and of his kingdom there shall be no end. St. Luke 1:32, 33.

CHURCH KNOWLEDGE: — Because God the Father chose Mary from all the women in the world to be the Mother of His Son, our Lord, we honor her, and we call her the Blessed Virgin Mary.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

In its deeper implications, the story of the Annunciation is beyond the comprehension of little children. They can, however, sense the beauty and wonder of it. Tell the story simply, laying emphasis on the fact that St. Mary was ready to do gladly what God wanted her to do.

Use the thought of St. Mary waiting with a rejoicing heart for the Child who was to come to bring out once more the point that Christian children are waiting throughout the Advent season, and are looking forward with joy to the time when they will welcome God's Son.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Ask about the prayer suggested last week. How many are using it in their prayers. Remind them that it is one way in which they can make ready for God's Son.

When did God make His promise? Why did He send His messengers?

Introduction.

Down through the hundreds and hundreds of years, from the very beginning of the world, God sent His prophets, His messengers, to tell about His promise. At last God was nearly ready to send the Saviour. But first He was to send one more messenger. This is one more part of the Christmas story.

The Lesson.

Just a little while after the angel Gabriel had come to Elisabeth with the glad news that she would have a son, God gave another sign, a sign that at last He was ready to make His promise of a Saviour come true. It is a beautiful story. Let us read it. (Lesson *Leaflet.*)

When at last Mary understood what the angel meant, and had told him that she was ready to do what God wanted her to do, she was so happy that she wanted to tell some one her good news. She went across the hills to her cousin Elisabeth. Perhaps she wanted to go and tell her because she knew that Elisabeth was happy also because she was to have a baby of her own.

Mary told Elisabeth all that the angel had said, and then she praised God in a beautiful song of thanksgiving. The song begins with the words, "'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." We call it the Magnificat, and we use it in our own Evening Service in church. Let us find it and read it from the Prayer Book. Perhaps when you hear the Magnificat, you will remember that it is the song of joy which Mary sang when she knew that she had been chosen to be the Mother of the Son of God. And always remember, too, that because God the Father did choose Mary to be the Mother of our Lord Jesus Christ, we always honor her by calling her St. Mary, or the Blessed Virgin Mary. When we think how obedient St. Mary was, how very willing she was to do what God the Father wanted her to do, it will help us to remember that Christian children who truly love God the Father will show their love by obeying Him, and by trying to do all that He wants His children to do.

After the Blessed Virgin Mary had heard the wonderful message which God's angel brought her, she must have started right away to get ready for the coming of the Holy Baby. God's Family, the Christian Church, is making ready for Him, too. Tell me again what the word "Advent" means. Today is the Third Sunday in Advent. So, just as the Blessed Virgin Mary made ready for the coming of the Holy Child, and waited for Him with great joy, we are waiting and making ready to welcome God's Son with joy and gladness on Christmas Day. That is a part of what Christmas means for Christian children in God's Family.

Expression Work.

Learn the memory work. Ask the children to tell you to whom the words refer.

Find the Magnificat, and have the children read it together.

Learn carols.

Questions.

What message did the angel Gabriel bring from God to the Blessed Virgin Mary?

How did St. Mary show that she loved God?

What did she do to show how glad she was that God the Father had chosen her to be the Mother of His Son?

What do we call St. Mary's Song of praise?

Where do we say it?

What are you doing to get ready to welcome God's Son on Christmas Day?

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

Subject: The Christian Religion in the Modern World

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE CHRISTIAN IDEAL IS SET FORTH BY PRINCIPLES, NOT RULES

THE SCRIPTURE:—Saint Matthew 5:21-26.

This passage is a small section from the larger discussion in chapter five. Generally speaking it marks the difference between the man who is "law honest" and the one who is "Gospel honest". The illustration used by our Lord is the sixth commandment. The phrase, "ye have heard it said by them of old time", is a traditional legal phrase used by the scribes with the sense, "You have understood this to mean." The significance of the statement may be seen best by noting the way in which the following matters would be treated by the Jewish law.

1. Murder. Judged by a local tribunal of twenty-three persons, appointed to deal with flagrant offences with fixed punishments. There was no appeal.

2. Other offences, anger, name calling, contempt expressed in such a way as to cause disturbance would be judged by the experts of the great Sanhedrin in Jerusalem who gave judgment upon *light* cases requiring much legal discussion. Such cases would be outward expressions of anger, calling of names as "Raca"—empty-head or scamp—or, as in the word translated "fool" calling someone a stubborn person or exclaiming, "You donkey." These light cases would not be regarded by the law as punishable at all, so far as this world was concerned.

How is the Christian to think of such matters?

THE LAW.

The Law says: Thou shalt do no murder. Whosoever murders must come up for sentence.

The Law says: Whoever maligns his brother must come before the Sanhedrin and be tried for the offence and may have to pay damages.

The Law says: It cannot touch the one who calls his neighbor bad names, but must leave him to the judgment of God in the next world.

THE GOSPEL.

All of these matters are states of mind and reveal character. The calling of names in anger, the attitude of mind which despises any individual because of personal differences, race, creed, leading to hatred, etc., must be thought of in the light of the outward act to which they may lead.

The entire passage is phrased in the legal language of the time. So in verses 23-26, we have the picture of a sin against a fellow-man as the incurring of a debt which must be met in some way. There is the judge, the policeman and the punishment. It was a very real matter to many of our Lord's hearers. It is just as real, however, in matters where law does not operate. So, if you remember, even when offering your gift at the altar, that your brother has something against you, leave your gift for the moment, go away, first be reconciled to your brother, and then come back and offer your gift.

Note.

The thought of the lesson is not that there should be no moral rules to govern conduct. That would be anarchy. The thought is that the ideal which is the driving force consists of principles which will always be flexible and higher than any rule of conduct.

DO YOU KNOW QUESTIONS.

1. Dr. B. T. D. Smith in his book: *The Parables of the Synoptic Gospels* gives several reasons for the parabolic form of teaching of our Lord as preserved in the Gospels. (i) They are not dependent upon the preservation of the context in which they were first spoken. The truths contained in them are quite as valid for us in America as they were for the people of our Lord's time. (ii) The parables are eternal and could be given a new application to the peculiar circumstances of the Christian community as it developed.

The parable being in the form of a popular story would be remembered long after a general statement would have been forgotten. They represent our Lord's point of view as contrasted with those of His contemporaries. They are realistic. The characters in them are "living men and women and not dummies."

"Of all the Christian tradition, it is perhaps the parables, with their kindly, intimate presentation of human character, their humour and their irony, which reveal to us most clearly Jesus of Nazareth."

2. The reason the British soldiers in the Colonial wars with the Indians were unsuccessful while the Colonists won victories is a matter which the pupil should be able to answer at once. If not, he/she should look it up. In it is the kernel of Americanism.

3. Generally speaking, the ideal democracy is concerned with the development of the individual from within. It is concerned with character as well as outward act. It is a group of self-motivated persons working together for the common good. The ideal autocracy is concerned with outward acts only. It cares nothing for the individual but only for the creation of a well oiled machine. It is a school which never graduates its pupils and has no Gospel for the individual.

In this connection the story of Samuel is interesting. (I Samuel 8.) While the freedom of the tribes was dangerous, Samuel pointed out the danger of autocracy in a very clear speech.

GENERAL PROBLEMS.

The Problem Stories speak for themselves and may be added to by the teacher from local sources.

Three questions are raised:

1. The great point of difference by St. Stephen and later by St. Paul between a life guided by principle and a life guided by minute laws. It is quite possible to obey a law literally and yet break its purpose and its spirit. Just because one obeys certain laws, it does not follow at all that he or she is a good Christian or even a Christian at all. Read the Confirmation promises, if the discussion goes that way, and point out that merely living in a so-called Christian land does not make a boy or girl a Christian. What does?

2. The two final discussion questions take up the same problem from a little different angle. John and James are learning a trade. John merely follows directions without asking himself the reason for what is is doing. James tries to find out why? Which will go further in mastering his trade?

3. Apply these things to life problems. Is it what we do that counts most or why we do what we do? How about synchronizing both?

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

THE CHRISTIAN LIFE BRINGS RESPONSIBILITIES

THE SCRIPTURE:—Saint Matthew 25:14-30.

LESSON AIM:—To develop in the pupil a sense of personal Christian responsibility.

The Scripture is the parable of the talents and needs no comment except that of the warning that no one can refuse to take responsibility without involving spiritual loss. The boy and girl is responsible, in his or her sphere and circle, for molding the character of that circle by conduct, example and ex-

pressed precept. To shirk this means spiritual loss of character. So far as Christian civilization is concerned the words of Christ hold true for all ages: "He that is not with me is against me and he that gathereth not with me scattereth." (St. Matthew 12:30.)

DO YOU KNOW QUESTIONS.

1. The meaning of the word responsible: Have the members of the class write down a definition each one for himself and compare the definitions with each other and with that of a dictionary. It means, apart from its legal status, that if John and Mary are responsible beings they are (i) responsible for the discharge of a duty or trust, (ii) have the capacity to distinguish between right and wrong and (iii) are able to meet the obligations which they undertake.

2. There are a number of stories in the Old and New Testament which illustrate "responsibility". Perhaps as good as any is the conversation between Mordecai and Esther (Esther 4:10-14) and the story of Nehemiah who risked much to rebuild Jerusalem, (Nehemiah 2) also the Daniel stories.

3. The picture of the training of the sons of the knights of the Middle Ages is ideally shown in the Arthurian tradition and the story of the progression from page to squire to knight with its emphasis on service is worth while. It was, of course, a loyalty limited to a class. On the other hand, in a turbulent age when might made right, it brought in the factor of *responsibility* which left its stamp long after knighthood as a system was dead and buried.

4. The reason for the millions of dollars spent on public and private schools in a democracy is so obvious that discussion should be easy. Bring out (i) It teaches boys and girls to live together in a cultural fellowship (ii) It gives them a knowledge of what has gone on in the world before they entered it. Human society did not begin when they were born and is worth studying. (iii) It gives them a smattering of the physical world; enough to excite an interest in God's box of wonders which He has given us to explore (iv) It prepares for the earning of a living; in itself a thing of value—not the living but the earning of it. (II Thessalonians 3:10.)

GENERAL PROBLEMS.

These are arranged in four short sections. (i) Chores (ii) Christian Chores (iii) The high and mighty and the insignificant, leading up to (iv) Christian responsibility and your talents.

1. Chores: These little services for which John and Mary are regularly responsible at home are almost of basic value in the teaching of responsibility. The discussion question that follows should be taken seriously. Have John and Mary write out a list of chores, or little services, for which they are responsible at home. It will surprise them to see how very little they cooperate at home. (Note: Chores may be material chores and usually are such. How about considering little attentions and kindly words and encouragements as chores.)

2. Christian Chores: Make a list as before. There are many things you may do in class and in church, singly or in groups. These may be small but they add to the efficiency of the organization.

3. This leads us to the High and Mighty George and the Insignificant Albert. Each boy is self centered. George, the high and mighty, condescends to do chores at home and at church (perhaps) but he shows in every act that he does not regard them as of much, if any, consequence. Albert has an inferiority complex (horrid word); the kind of work he does is just the same quality as George's but from a different reason. Perhaps he is timid. Of course, he is self centered and always comparing himself with someone else. He is the one talent boy (or the one talent girl) who hides his talent under a basket or buries it in the earth. How can the class or some member of it help. Perhaps there is something in the Magnificat that will suggest a method.

4. This brings us to the close of the lesson and its climax. Do not leave a vague idea in the mind of the pupil to the effect that "of course I should be responsible to God and society". Each lesson should eventuate in some aim and some specific responsibility which shall visualize the aim. It may be difficult to develop thirty-nine different responsibilities but this is not necessary. Several aims may be used to give point to one responsibility in order to give it strength.

"Who sweeps a room as by Thy laws,
Makes this and the action fine."

This is a very simple act—not probably the work of the members of your class so far as the Church is concerned. Yet if you will analyze this simple act in home and Church in all of its implications, its spiritual fineness in character habit building will surprise you.

1. Christian Chores should lead up to something larger, a life of Christ—and responsibility in adult life.

2. Our Lord's command involves responsibility.

3. The parables of responsibility, stated in terms of money value to emphasize general principles in the use of talents should be translated in terms of the pupil's ability in the use of other things more important than money.

4. What things? Personal popularity; friendships; athletic ability; reputation for being square, honest, kindly and GOOD; a host of intangibles; all these should be used for making friends for God. John and Mary have no right to belong to the class of the High and Mighty or, at the other end of the line, of the Insignificant. Both are the curse of the Church and of Democracy.

The Key Statements and Thought Questions which follow should be used to aid in this summary.

November 30, 1941

THE FIRST SUNDAY IN ADVENT

THE CHRISTIAN LIFE IS A LIFE OF PRAYER

LESSON AIM:—To aid the pupil to practise prayer as a part of the daily routine of life.

THE SCRIPTURE:—Saint Matthew 6:5-15; cf. St. Luke 11:1-13.

To some extent this lesson will be a repetition of the lessons for April 6-20 of the previous Spring Quarter. However, it deals with prayer, worship and praise as parts of one spiritual activity. In the lessons for April 6-20, we were concerned with certain activities which our Lord desires us to practice. This lesson deals with how we are to make use of these practices and why they are necessary to the Christian life.

This is not the place for a commentary on the Lord's Prayer. It is very simple. 1. Our Father. This is basic. Without the fatherhood conception of God, John and Mary will not continue to pray or worship. 2. Hallowed be Thy Name should be coupled with the Fifth Commandment. We cannot owe God less than we owe our earthly parents. As a matter of fact, the two are very closely connected. Where one is weakend so is the other. 3. All prayer must take in the thought of the Kingdom of God on earth. 4. All prayer must recognize human imperfections. In human society, as well as in the eternal scheme of life, unless we forgive and are forgiven, society crashes. Unless we realize the need of forgiveness, forgiveness, whether by God or man will do us no good. Go and sin no more. 5. "Lead us not into temptation", "Bring us not into temptation", is a real difficulty to many people as it was to the early Christians (cf. St. James 1:13-17) God, of course, does not place temptation in the path of individuals. But the world is so constituted that there are persecutions and temptations from within and without. This being the case, we are to pray that we may be delivered. A good commentary on the meaning of this petition is to be found in the following collects. 4th Trinity; 5th Trinity; 8th Trinity; Fifteenth Trinity etc. 6. The certainty of the triumph of the Kingdom of God. Note also that the phrase "daily bread" is difficult in the original Greek. It may mean 'give us the bread we need for today', or 'give us today the bread we need for tomorrow'. (Gore Commentary.)

DO YOU KNOW QUESTIONS.

1. The quotation is from the Passing of Arthur in the Idylls of the King. Here is the passage.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

2. The Jamestown settlers landed on a Wednesday. On Thursday, they set about the erection of a fort, a three-

cornered structure with a cannon at each angle. They prepared for Sunday by hanging up an old sail, fastening it to two or three trees, to shelter them from sun and rain; seats they made of logs; a bar of wood between the two trees served for a pulpit. This was the Sunday after Ascension Day. "This was our church, till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth, so was also the walls: the best of our houses were of the like curiosity: but for the most part much worse workmanship that could neither well defend from wind nor raine." They had daily Morning Prayer and Evening Prayer, Holy Communion every three months until "our minister died" and then for two or three years they had lay services.

GENERAL PROBLEMS.

These take up four sets of Questions the purpose of which is to deal with the whole matter of the approach to God. As arranged here the order is Prayer Life: What do I mean by it? This includes Worship, Praise and Method.

The teacher will find "Christian Worship" Number 4 of the Forward Guide Series published by the Forward Movement Commission price five cents, a small pamphlet of 31 pages of very great value.

How often during the day do we think of God as being present, interested in what we do, enjoying our society. Do we ever think of God as being present and pleased. The Incarnation was for the purpose of showing that God is human as well as divine.

Next the lesson takes up the matter of worship and praise. We will not be able to carry about with us the sense of the presence of God unless we have formed the habit of praising God in public worship.

The stories illustrate the discussion questions. Do we ever thank God for the beautiful world in which He has placed us? Do we ever feel the urge for so doing?

The aim of prayer-life is living consciously with God, all day, every day. John and Mary live with their parents and friends even though they are not physically present with them every moment of the time. As God is always unseen, we must have definite times for placing ourselves in His presence. God is everywhere therefore He is somewhere.

Prayer life begins with worship. Try this act of worship yourself. Go to some quiet place. Empty your mind of outside cares and worries. Concentrate your thoughts on God and say: "We praise Thee, we bless Thee, we glorify Thee, we give thanks to Thee for Thy great glory."

The teacher will find the analysis of corporate worship in the booklet already referred to most helpful.

Remember that in teaching any of the Prayer Book services of corporate worship to keep in mind by constant reiteration, we are talking to God and He through the liturgy and Scripture is talking to us.

The chief aim is to present the topic to the pupils so that they may get the feel of the presence of God in public worship and private prayer and always, everywhere.

CORPORATE WORSHIP METHOD.

1. You are not a detached spectator of a scripture reading, or a sermon or of a sacramental act. You are a part of it. You are one of the actors in the worship drama.

2. The use of the Prayer Book Services.

(i) Our desire to worship may be real but is perhaps vague and inarticulate. The service gives voice and expression to what we desire to say.

(ii) The Prayer Book Service guides that desire for worship and teaches us how to worship in truth as well as in spirit.

(iii) Outward acts of reverence, standing, kneeling etc, are a stimulus to inward reverence.

(iv) The words of the ancient prayers show us how worship has been thought of by countless generations of those who have gone before. It is not merely today but binds all the believing world into one communion and fellowship in the mystical body of Christ our Lord.

December 7, 1941

THE SECOND SUNDAY IN ADVENT

THE RESULT OF THE CHRISTIAN LIFE IS HAPPINESS

LESSON AIM:—To teach that the way of Christian living is the way to genuine happiness for every age group and in every circumstance.

SCRIPTURE MATERIAL:—St. Matt. 5:3-12.

The purpose of this lesson is NOT to attempt an exposition of the Sermon on the Mount which is beyond its scope. The teacher, however, should absorb its spirit of the following from *Dibelius*, 'The Sermon on the Mount'.

"Every pronouncement made in the books of the New Testament is made from God's point of view. The Sermon on the Mount does not speak of human or worldly conditions but only of God's eternal will. We would misunderstand the radicalism of this will, if we were to believe that the Sermon on the Mount had been pronounced as a body of instruction for this life, or as a program for the reform of the world."

"Crisis follows crisis". In the Sermon on the Mount we have the eternal will of God given in pronouncements rather than in speeches, in signs rather than in programs . . . . The standard of the Sermon on the Mount and of the Christian is the will of God . . . . The basis is the conviction that the only hope for mankind lies in God's will revealed in Christ's Gospel . . . . We are not able to *perform* it in its *full* scope, but we are able *to be transformed by it.*

Note the slogans which underlie this course.

"I am more than my body; I am more than my mind; I am myself and *I will live forever.*"

"God is everywhere always therefore He is somewhere."

Jane, Thomas and Andrew will not attain immediate happiness by following the Sermon on the Mount in the midst of a sin-soaked world. But, what is more important, they will ENTER INTO IT and will grow up with it.

Do not at this time bother with details. Try to catch the spirit of it and the long view.

DO YOU KNOW QUESTIONS.

1. The happiness of the Pilgrim Fathers in the New World, by which term I mean all of the early settlers, was that, notwithstanding hardships to which they were unaccustomed and constant dangers, (i) they were free people. Their souls were their own. (ii) they were Christian people and believed that God was with them (iii) they were the people of the Bible tradition and, while they misunderstood it in many ways, it was the Book of comfort in distress, of encouragement in hard places and gave them a picture of a God Who was close to them and Who cared.

2. The quotation is from John Bunyon. The story of his life and of *Pilgrim's Progress* would probably be of interest to the class at some future time.

GENERAL PROBLEMS.

Two problems are raised.

1. Can abundance of possessions make people happy?

2. Does happiness come from without or from within?

Neither question is a yes or no question.

Question 1 is relative. Some possessions are necessary to happiness in our modern world but "a man's life consisteth not in the abundance of the things he possesses."

Ann says that with so many nice things, the Smith children should be happy. The fact is that they are not happy.

Thomas says they are a hindrance and believes that he would be happier in a cabin in the woods.

Andrew says that Thomas would soon get tired of his cabin in the woods and says that with all of the abundance of things they have they should be happy but admits that they are not happy.

Jane says—she is fourteen years old—that they do the same things day after day, eat the same things year in and year out, wear the same clothes month after month (this is not at all true) and is thoroughly discontented.

They all envy Ann, their cousin, who has not a quarter of what they have but is always happy.

They say that she has a naturally happy disposition and can't help it.

I wonder?

Something is wrong.

What is it?

What is the solution?

The second problem takes up Ann and her traits of character for which see the *Quarterly.*

These should be discussed thoroughly remembering that surroundings can help in the search for happiness. I wonder if the Smith children go to church and really take part in the service as something they are doing with God. I wonder also if the service of their Church is bright and cheerful, as meeting a friendly God, or just a utilitarian thing to steam them up for unpleasant duties—which, of course should not be unpleasant, for the next week.

The discussion question should not be

too personal and might be in writing to be handed to the teacher and read by him/her to the class without names, of course, of the critic or the criticized.

The thought questions about the difference between having a good time merely and the creation of permanent happiness and the cultivation of a happy disposition, should be thrashed out rather thoroughly.

The lesson will, perhaps, seem too short, but if the class catch the spirit of it and the discussion can be made real, it may even go over to the following Sunday.

December 14, 1941

THE THIRD SUNDAY IN ADVENT

THE POWER BEHIND THE CHRISTIAN LIFE IS THE INDWELLING HOLY SPIRIT

LESSON AIM:—To teach that the Holy Spirit puts into our minds good desires and also the power to fulfill them.

SCRIPTURE MATERIAL:—St. John 16:7-15.

Notes for the Teacher.

1. The withdrawal of our Lord from the bodily fellowship with a small intimate circle is the necessary condition for His unseen presence and fellowship with the Holy Catholic Church, the Church universal.

2. This departure is a great gain for the limitations necessarily imposed by a life in the flesh being broken down, Christ will be able to hold with His disciples everywhere a fellowship as close as He did with His immediate followers during His life on earth.

3. The Spirit, expressing himself in the Christian conscience, in men's hearts and lives and through their verdict of the events of experience and history, will reverse the judgment of the Jewish leaders of Christ's time and that of the pagan world, and triumphantly vindicate all He stood for.

4. This vindication St. John puts in the form of a verdict: (i) It is not that Christ was guilty but that the world was sinful (ii) On the question of righteousness; the verdict is on Christ's side as proved by His return to the Father: ("the invisibility was the evidence of His victory" Marcus Dods) (iii) On the question of judgment; the verdict is that the anti-Christian point of view has been discredited for all time.

5. The Spirit will be a progressive leader into truths concerning life and will disclose whither tendencies for good or evil will lead.

6. The test of the Spirit is whether or not His guidance and leading is in line with the thought of Christ. Any imagined guidance of the Spirit which is not in line with the revealed teaching and work of Christ is not to be regarded as the work of the Holy Spirit which is to glorify Christ.

The above notes are for the teacher and not for the class but the point of view must be absorbed by the teacher. Today the world blames the Church for not keeping nations out of war. It blames the Church for everything that is wrong in the economic and social system. At the same time it will not take the Christian ethic and the promised power which alone can make peace at home and abroad. But it is the world that is judged. Your class is probably in the same critical attitude as others. You must some how get into their mental and emotional make up that Jesus Christ, the Son of God, is always right and that the Holy Spirit interprets to each one the meaning of His words and sayings as applied to the daily experiences of John and Mary as individualists.

The hardest work you will have to do in this course, as you have probably discovered by this time, is to organize activities which will put into practice the PRINCIPLES which the lesson teaches, assimilated by the pupils through the discussions.

The next hardest thing you will have to do is to keep the discussions to the point which the question raises. Do not allow the discussion to become vague and discursive. Do not let it wander all over the lot.

DO YOU KNOW QUESTIONS.

These are four in number. Our Lord promised that He would send the Comforter (Strengthener) who would recall to the mind of the Church the teachings of the Master and to individuals the application of that teaching to individual needs. The giving of this Gift on the Day of Pentecost was marked by the tongues of fire and the enthusiastic praise of God by those receiving the Gift. Also note the boldness of St. Peter.

The outward sign of the gift as transmitted by the Apostles and their successors is the laying of hands.

The Church celebrates the giving of this blessing on Pentecost, commonly called Whitsunday (Prayer Book pages 180-185).

The word Comforter means He Who brings assistance, help, understanding, counsel as to how to act.

GENERAL PROBLEMS.

General Problem 1 has been discussed, so far as the teacher is concerned, up to this point in the commentary on the Scripture. In the Discussion Questions under this problem note (i) that as John and Mary are endowed with the power of free will and must make choices, the Holy Spirit will not compel except as a friend compels on account of the trust and confidence placed in him. The Holy Spirit will guide and inspire John and Mary if they will seek guidance and cooperate. The Collects for Whitsuntide should be studied as a commentary on the work of the Holy Spirit. Why do we pray if we do not desire what we pray for? What do we pray for in these collects?

General Problems 2, 3, 4 are largely descriptive and the following review material may be of value to the teacher in giving color and interest.

THE PROMISE FULFILLED.

Before going to the study of the Scripture for today suppose we look at some pictures of what the invisible Holy Spirit can do and has done to make people strong in standing for the truths our Lord proclaimed.

Meet John and David; two brothers who have been invited to spend Passover Week in the capital city of their faith and race, Jerusalem. It is the year 30 A. D., and they are guests in the large house of the mother of John Mark where the disciples were accustomed to meet.

As the boys were country boys from Galilee and this was their first visit to the great city, they were keenly interested and critical spectators of everything that was going on. It was like a world's fair. People of all sorts crowded the streets. Jewish merchants from far off Parthia rubbed shoulders with Jewish bankers from Rome. Jewish lumber men from Crete stood talking with sunburned Hebrews from Arabia. Every section of the civilized world of that day was represented, bound together by the mysterious bond of race, customs and traditions.

Perhaps, even then, there was a growing feeling that something more was needed to bind together an unhappy world of hatreds, something stronger even than race, custom and tradition.

After a time, the boys tired of wandering through the street and went back to the house. There they found some 120 people engaged in the prayers which formed a part of the observance of the Day of Pentecost.

Suddenly, in the midst of these devotions, there came a pause. A sound like rushing mighty wind echoed through the house. An appearance of fire followed. This was in the form of tongues of light distributing themselves over the entire company, a tongue resting on the head of each one. The wind and the flame were the outward and visible signs of the invisible Gift of the Holy Spirit, Who, our Lord had said, would convict the world, convincing men of sin, of righteousness, and of judgment: of sin, because men did not believe in Him; of righteousness, because He would go to the Father; of judgment, because the Prince of this world (the Forces which govern worldly men) have been once and for all condemned.

The Gift was followed by a remarkable display of enthusiasm on the part of those who received it. Before this the disciples had been timid, afraid and silent. Now they became bold, fearless and prophetic. They became true missionaries and began at once to proclaim the wonderful works of God.

Headed by Saint Peter, these followers of our Lord, inspired by the Holy Spirit, began the work to which every Christian is pledged, the work of converting the world to Christ. The little band made their way to the Temple followed by curious crowds. So great was the crush that the boys could see but little until they climbed up on some scaffolding from which they could overlook the mass of the people below. As they looked down upon the sea of upturned faces, a most remarkable thing happened. Saint Peter, the coward who had denied his Lord, took his life in his hands and made the first missionary appeal.

You must try to see and hear what happened. It was a huge crowd for the moment quiet and curious but ready to become hostile and murderous at any moment.

It was a great moment in the history of the world. What would the Apostle do with the situation? Would he fail now as he had so miserably failed

(Continued on Page 155)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.

Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

Subject of Course: The Christian Religion in the Modern World

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE CHRISTIAN IDEAL IS SET FORTH BY PRINCIPLES, NOT RULES

AIM:—To show that the basis of Christianity is not the Law but the Gospel.

SCRIPTURE LESSON:—St. Matthew 5:21-26.

KEY-SENTENCE:—

The Christian Church affirms that the Christian ideal is set forth in principles, not precepts.

FOR THE TEACHER.

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein. Psalm 24:1."

Thanksgiving Day is not a Church festival, but a national festival, yet it is a national festival with a religious significance. That is unusual. It is the only national festival created by a modern Christian nation which is religious in its character.

The fact that Thanksgiving, alone, among national festivals, is religious in character, is due to the fact that alone among national holidays, it is founded upon a religious act. The act of Thanksgiving to Almighty God is a religious act.

Thanksgiving to God *is* a religious act. It is the basic fact upon which all true religion is built.

Those who say that fear gives genesis to religion have misjudged the nature of humanity. Fear sometimes makes men cringe,—but it also makes men hate,—and sets them in revolt, either secretly or openly, against the thing which is making them afraid. Fear never created anything worth while except caution, and you cannot build a true religion out of caution.

The only thing from which a worthy religion can be built is love, and love is the direct fruit of kindness on the one hand and of trustfulness on the other. As St. John says,—"There is no fear in love, for perfect love casteth out fear." Our religion, if it is to be worth anything, is,—and must be,—built upon the love of God. If we love God it will be because He first loved us. Our thankfulness for that love is the basis of our faith, and of our religion.

So Christian people have adopted Thanksgiving Day. This day may not now belong exclusively to our religion, but religion hails it, and plays a part in it. It is a national day, but because it professes a thing which our religion also professes, we take it for our own in the Church. The Christian religion is one of thankfulness based upon the love of God. Because God loved us, He sent His Son into the world to lead us to God. The very foundation stone of our worship is our thanks to God for the gift to us of His dear Son. Every day in the Christian life is, in one sense, a "thanksgiving day" because no matter what things we may have gained or lost that day, we still may thank God that the Lord Jesus Christ came into the world, and that we have the gift of eternal life through faith in Him.

THE LESSON PLAN

1. The Law and the Gospel.
2. The Gospel changes People.
3. No salvation possible through the Law.
4. Only Christ can save Us.
5. The Gospel makes men want to be Good.

EXPANSION OF THE LESSON PLAN

1. The Christian Church insists that the Lord Jesus Christ was not a legislator, and that His Gospel is not a new code of laws.

It is a great mistake to suppose that Christ was a new law-giver, a legislator, and that His Gospel is a new code of laws for human conduct. The very word Gospel means "good news", and the Gospel has been that from the beginning. St. Paul stressed this very strongly in all his writings, and especially will you find it stressed in his Epistle to the Galatians. The Gospel is the good news of God's love for the world, and of His precious gift of salvation to mankind through His divine Son, Jesus Christ. St. John put it plainly when he said, "The law was given by Moses, but grace and truth came through Jesus Christ." (St. John 1:17.)

The fact that Christianity is not a code of laws, does not mean that in Christianity the moral law is unnecessary. The moral law is necessary. The moral law came before the Gospel, and the Gospel has in no sense superseded it. The moral law is the foundation stone upon which the Gospel is built. There could have been no Gospel if there had been no Law, because the Law prepared the human mind for the coming of the Gospel. Remember how the Lord Jesus said, "Think not that I am come to destroy the Law! I am not come to destroy but to fulfill!" (St. Matthew 5:17.)

Christian people know very well that it is wrong to lie, and to steal, and to kill, and to be impure, and greedy, and to neglect their parents and to worship *things* rather than *God.* The preaching of the Gospel,—that is, the good news,—of God's love for this world does not change the Law. Far from it! The Gospel is preached because there is, first, a Law to form a foundation for the Gospel.

2. Now we can see that it is not the Law which is changed by the Gospel, but the people are changed to whom the Gospel comes. It is very important for us to understand this. The moral law remains fixed and firm forever and, if a Christian person transgresses the moral law, he comes under the condemnation, just the same as anyone else. The law is not changed, it is the person who is changed, so that he does not any longer wish to do that which is wrong. The law does not have to restrain him. He is restrained by a higher law within. He is restrained by his own heart; because his heart has been touched and changed, he does not want to steal, or to kill, or to lie, or to do any of the other things which God has forbidden. For him the purpose of the law has been fulfilled, so the law drops into the background as far as he is concerned, and never comes to light at all, because he has no desire to break it.

The Lord Jesus is the perfect ideal of the Christian life. See how this worked with Him! The law did not raise itself against Him because He never raised Himself against the law. He did not break the law; and if every person in the world would follow in His footsteps, and would live as He lived, there would be no need for the Ten Commandments. No one would desire to do any of the things which the Ten Commandments forbid. This is just what St. Paul meant when he spoke of Christ giving us freedom from the burden of the Law. i.e., the old Mosaic Law. We are free from the law, not because the law is abolished but because we do not wish to break the law! That is the freedom which Christ gives to His followers.

3. Now there is no salvation in the Law. The Law simply says to us, "This is wrong! That is wrong! Those who do these things must suffer the consequences!" The Law stands as a rule

of conduct. The Law merely states its case. It makes no attempt to save those whom it threatens. The power of the Law is fear—fear is never a very good policeman. A person who does not steal simply because he is afraid he will be caught, will steal the moment he thinks he can get away with it. Even at the moment when he decides not to steal, it is the fear which keeps him from it and not the will in his heart. But those who have been possessed by the Gospel have the will to do good in their hearts.

The Master made this very plain in His Sermon on the Mount, in which He said, "The old law of Moses said, Thou shalt not kill, but I say, Thou shalt not be angry at another person without cause, for anger is the first step toward murder, And the old law of Moses said, Thou shalt not commit adultery, but I say, Give no place within you to unclean thoughts, for a person who harbors such thoughts in his heart has already committed a sin in his heart. He is only waiting for an opportunity to turn the evil thought into an evil deed. Except your righteousness exceed the righteousness of those who obey the letter of the law only, you shall in no wise enter the Kingdom of Heaven!" (St. Matthew 5, 6, 7.)

4. Now you see that the Law, i.e. the old Law of Moses, cannot save us—only Christ can save us. The only real salvation from evil desire and evil deed is to be found in the Gospel of the Lord Jesus which is the good news of God's love for us, and of His gift of His Son upon the Cross to save us. We know that because God loves us, He is willing to sacrifice Himself for us, and that sacrifice turns us to Him in repentance. That is the only way to salvation. The Law which states the crime and the punishment cannot save us. It is the love of God which seeks us out that can save us and only that can do so. We love God because He first loved us and sent His Son to be the propitiation for our sins. Herein is our love made perfect that we may have boldness in the day of judgment. There is no fear in love, but perfect love casts out fear. If we love one another, God's love dwells in us and His love is perfected in us. (See I John 4.)

Thus we see that it is the Lord Jesus who seeks us out and saves us. He saves us by His holy life and by His wonderful teaching and by His death for us upon the Cross and by His rising to life again showing His power over the grave. He seeks us out and wins us and binds us to Himself and to God His Father with bands of steel. "A new commandment give I unto you that ye love one another", said He, "even as I have loved you." "Love worketh no harm to his neighbor; therefore, love is the fulfilling of the law."

5. This ought to make it clear to us that the Gospel of the Lord Jesus is above the moral law, because it fulfills the law, and because Christians who are under the Gospel are no longer under the Law. They are no longer under the Law because they do not desire to break the Law. You see that the Gospel brings into their lives a thing without which no law would be of any value at all, that is the desire and the power to avoid those things which the law warns us against. The Law had to come first, just as any warning has to come before the desire to obey the warning; but the law by itself could never make men perfect. Beyond the law there must be the change in heart which comes only through the power of the love of God working within. Only through the Gospel of the Lord Jesus Christ can change the human heart.

The Lord Jesus Christ summed it all up when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment and the second is like unto it; thou shalt love thy neighbor as thyself."

The vast contrast between the law of Moses,—that is, the Ten Commandments,—and this summary of the law as quoted by the Lord Jesus, tells us the story of how His Gospel is built upon, yet towers above the old law of moral precept. The same story is told even more forcibly in the Sermon on the Mount, which takes up the commandments one by one, and builds Christ's new, broad interpretation upon them. It is possible to evade a precept, —a specific law drawn within a certain situation,—but it is not possible to evade a broad, moral principle such as the Lord Jesus laid down. He was not a legislator. He was the initiator of moral principles which cannot be evaded because they may be applied in any situation. A law is for a specific violation; a principle covers the whole sphere of a man's life.

There are many people today who are asking the question, "Is Christianity able to cope with the new moral problems which have arisen in our modern world? Can a religion given 2000 years ago be adapted to the living issues of this modern day?" The Church answers, "Yes!" The Church makes that affirmation because the Church knows that the Lord Jesus Christ taught men through great moral principles which are applicable in any age and in any time. If He had been a legalist, His laws might not have been applicable in our modern day, but the principles which He laid down can be applied in any day and in any time to people of any race, living in any nation. These principles are universal covering all human life, and all that humanity has to do is to take them and to apply them as needed during the changing years.

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

THE CHRISTIAN LIFE BRINGS RESPONSIBILITIES

AIM:—To show how the Christian life brings responsibilities, and what those responsibilities are.

SCRIPTURE LESSON:—St. Matthew 25:14-30. Compare St. Luke 19:11 following.

KEY-SENTENCE:—

The Church affirms that there is a sense of responsibility present in every really earnest Christian heart.

THE LESSON PLAN

1. Christian Responsibility.
2. What the Master said about it.
3. The Parable of the Talents.
4. The True Christian Welcomes Responsibility.

EXPANSION OF THE LESSON PLAN

1. Having come this far in our study, we can see clearly that being a Christian brings responsibilities. Some people who are Christians,—or claim to be Christians,—do not seem to realize this, yet it is true. No one can be a Christian and escape responsibility. There are things which every Christian must do, or he has no right to call himself a Christian, or a follower of the Master. The Lord Jesus accepted responsibility. He felt a tremendous sense of responsibility both for His own life, and for the life of the world about Him, and especially for the life of the disciples who were entrusted to His care. As He said on one occasion, "For their sakes I sanctify myself."

It is true, of course, that there are no policemen who go about to see that you do your Christian duty, and live up to your responsibility as a Christian. Because this is so, some people who are imperfectly educated in their duty as Christians do not seem to think that there is any duty attached to Christianity at all. Nothing could be more false than that. As Christian people we have to see to the regulation of our life for ourselves. The responsibility for my life is my own; the responsibility for your life is your own. There are no special officers who will follow us about to see that we are kind, and honest, and just, and that we love our neighbors, and worship our God. Conscience warns us when we depart from the best we know. The Holy Scriptures give us information about the fundamentals of our faith and tell us about the Master's life and teaching; God's prophets and God's saints and God's ministers of the Gospel give us their example and their admonition, but these things are not in the nature of police, for we have to see to the ordering of our souls for ourselves.

2. Now let's see what the Lord Jesus said about this. He stressed the fact that every Christian should be a guardian over his own soul. Time and time again in His parables, He urged His followers to keep on the alert, and to be watchful, and to keep ready, and to live up to their Christian responsibility. You will remember how, on one occasion, He told the story of a prince who went away on a long journey into a far country, intending to stay for many months, who,—upon his departure,—called the servants of his household to him and gave them the care of his goods according to their ability. You will remember how, on another occasion, he told the very appealing story of the ten virgins, five of them wise and five of them foolish, who went out to meet the Bridegroom. Five of them were so foolish as not to make due provision to keep their lamps burning. This was their fault, and when the lamps had gone out and they had gone away to buy oil, the Bridegroom came and those who were ready went in with Him to the wedding, but those who were not ready were locked out. You will remember how in another parable He tells us about a man who, if he had known at what hour the thief would come, would have set a watch, but he was careless, and the thief took him unawares and bound him, and stole

all his goods from him. The Master said to us, "You must take warning by these words of mine and always be watchful, for ye know not the day nor the hour when the Son of Man cometh!"

3. Now, let us go back to the Parable of the Talents about which we spoke a moment ago. You will remember how the Lord Jesus likened Himself to a prince, travelling into a far country, and this prince called his servants to him and entrusted to them each one a certain portion of his goods, to each according to his ability. He said, first to this one, and then to that one, "Take this money and put it to work for me while I am gone and when I return I will see how faithful and diligent you have been." So he went away on his journey.

Two of these servants did as their lord had commanded them. They traded in the market and made their lord's money earn a profit for him. But the third fellow was lazy and good for nothing. He did not want to be bothered. This money was not his, and the profit he would make from it would not be his either, so he took this money and hid it in a hole in the ground. He did not want the responsibility of this money. He might lose it in trade or he might not gain anything at all. He tried to dodge his responsibility; and so do we who are Christians often try to dodge our responsibility,—yet the responsibility is there, and the day will come when our Lord will call us to an accounting.

Just so it was with those servants in the Master's parable. After a long time, the Lord of those servants returned, and he demanded an accounting. The two faithful servants came in with their gains, but the slothful man went and dug up the money that had been given to him which he had hidden in the ground, and he brought it with a slighting comment to his master,—"Lo, there thou hast that which is thine!"

Now in the parable we see that the Lord of that unprofitable servant called him slothful, and wicked, and took the money away from him, and gave it to those who had been faithful. And as he gave it to them, he remarked, "To him that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath!"

4. The real, true Christian welcomes responsibility, because responsibility gives him a chance to pay the Master back for the great and inestimable gift of salvation which He, the Lord Jesus, brought to him. If you are a true Christian, you will accept the responsibility which your faith places upon you, and you will accept it with joy. You will be glad to take your place as a missionary for the Gospel of the Lord Jesus, speaking to those who are about you for Him, trying to win them for Him. You will be glad to go out into the circle of your acquaintance and try to bring people to church where they will be in contact with the Christian fellowship. You will be glad to give up your means as God has prospered you for the support of Christ's Kingdom among men and for its spread. You will be glad to build character for yourself—strong Christian character, because you know that is the most worth-while thing in all the world.

The seed of Christian responsibility has been sown in every Christian heart; the seed is awakened to life sometimes in one way, sometimes in another. Sometimes it never takes any root at all; sometimes it may be awakened by the word of an evangelist, sometimes by the earnest work of a devoted teacher; sometimes by the quiet example of an admired friend, sometimes, — though rarely, — it is awakened through reading, and study, and reasoning. If it never takes root at all, it may mean that other things have crowded it out, or that God's messengers have not been active in their duty, or there may be some other reason equally tragic; but where that seed does not take root and grow, the sense of responsibility to God and to one's fellow man is lacking, and, therefore, that person in whom the sense of responsibility has not grown as it should, does not become a full true Christian, following in the footsteps of our Lord and Master, who never dodged responsibility.

A Christian person,—man or woman, —must learn to stand on his own feet, to make important decisions for himself, to accept responsibility for his share in Christ's work and to carry that work to completion. You cannot go into the Kingdom of God on somebody else's religion. You cannot go into the Kingdom of God on somebody else's faith, and worship, and righteousness. You must make these things your own. You must accept responsibility. A little child begins its Christian life by virtue of the faith of his sponsors in baptism, but when the time is ripe, he takes that responsibility upon himself. Your sponsors cannot carry you forever. You cannot go into heaven riding on somebody else's coat tails. We know that people differ in talent, and God's makes allowance for that. He places larger responsibility upon some than upon others, but the important thing is that He places some responsibility upon every Christian person according to that person's ability and it is up to that Christian to receive that responsibility and to live up to it to the fullest extent.

November 30, 1941

THE FIRST SUNDAY IN ADVENT

THE CHRISTIAN LIFE IS A LIFE OF PRAYER

AIM:—To show the place of prayer in the life of the Christian person; and to show what prayer meant in the life of the Lord Jesus Himself.

SCRIPTURE LESSON:—St. Matthew 6:5-15. Compare St. Luke 11:1-13.

KEY-SENTENCE:—

The Christian Church affirms that the true Christian must pray.

THE LESSON PLAN

1. The True Christian must Pray.
2. The Church is neglecting this Source of Power.
3. How the Lord Jesus used Prayer.
4. Definite Rules for Effective Prayer.
   (a) Preparation.
   (b) Quietness.
   (c) Hours for Prayer.
   (d) Concentration.
5. The Prayers of the Fellowship.

EXPANSION OF THE LESSON PLAN

1. The modern world is very skeptical about prayer. Many people who learned how to pray as children have given it up since they have been grown. They pray very little. Some of them do not pray at all. A very great many people today only pray when some great crisis arises in their lives and then in desperation they turn to prayer, not because they believe in it very much, but because they do not know what else to do.

The Christian Church, however, says positively that prayer is a powerful force and that it will accomplish things in the lives of people who pray, believing that they will receive the thing they pray for.

Dr. William C. Sturgis, in his books, "The Practice of Prayer", says, "To the mind of one who thinks at all about God, two qualities must be apparent,—God's omnipotence, and His omnipresence. If these two qualities are thought of together, as they should be, it becomes evident that man is surrounded by an incalculable source of energy, manifested sometimes in physical and measurable, sometimes in spiritual and immeasurable terms; but both, equally, having God as their origin."

That is the assertion of the Church, —the assertion that God is all powerful and that He is always with us, and that this power is at our command if we will pray for the sort of things that God thinks we ought to have. The Lord Jesus said, "Ask and ye shall receive, knock and it shall be opened unto you."

2. Now it is quite evident that most Christian people are neglecting this great source of power. This source of power belongs to us as Christians. The Lord Jesus gave it to us in the Church and many hundreds and thousands of Christians have used it effectively. Because we have stopped using prayer, we have crippled the Church's defensiveness in this day and time of ours.

Just look at the Lord Jesus and you will see in the record of His life how He used prayer. You will see that that is where much of His power came from. He taught His disciples how to use prayer and to get power for their lives out of it. After His resurrection, He taught the members of His Church to use prayer as the effective guiding and directing force in their life and work, and in the life and work of the Church.

Now it should be just that way today, but it is not, for a great many of us. If God, who is all powerful, is ever with us, yet we neglect to acknowledge His presence or to ask for His help, except in the most formalized and impersonal way, our neglect takes on the aspect of a major sin. Every great gift of God may, by neglect, be reversed. God's grace, unused, becomes not a gift, but a great ebb of tide which sucks away what grace we have. "To him that hath shall be given and he shall have an abundance; but from him that hath not shall be taken away even that which he hath."

But those who use prayer intelligently, and with perseverance, find that it becomes for them a great reservoir of strength and power. "They that wait upon God shall renew their strength. They shall rise up on wings, like eagles. They shall run, and not be weary, they shall walk, and shall not faint." Prayer,

then, is one of the very great helps which are available for Christian living. It is such an important help that we cannot be true Christians without it.

3. Now every intelligent and informed Christian will certainly know how important prayer was in the life and ministry of the Lord Jesus Christ. Just read the accounts of His life as presented to us in the four Gospels and you will see what a tremendous part prayer played in His ministry. Prayer was the "power-house" from which He drew His boundless spiritual energy. No matter how busy His life, He always had time to pray, and the busier He was the more time He gave to prayer.

It may seem strange to you that the Lord Jesus was willing to stop in the midst of His very busy life and go off in the wilderness by Himself to pray. Yet that is exactly what He did, and He must have had some point in it. We know that He did have a point in it. We know that when He went away for those quiet times of prayer, He renewed His spiritual energy, and when He came back again to His ministry He was able to do ever so much more than He could have done if He had not gone away into a quiet spot to renew Himself in prayer.

Now if the Son of God had to go away and pray quietly in order to renew His strength, in order to get Himself into a condition where He could continue to give out of Himself for the healing of the people around Him, so must we. If He had to do it, we have to do it. Many people who are at work serving their fellow men have lost their vision and their inspiration and their power to help those who come to them because they have neglected to pray to God, because they have neglected communion with Him who is the Source of all true spiritual strength.

4. There are certain definite rules for effective prayer. If you will observe them, you will get something out of your praying; if you do not observe them, you will not get much out of prayer.

(a) The first step in effective praying is the preparation. You must be *prepared* to pray, or you cannot get the best out of it. The way to prepare for prayer is to fill up your mind and your heart with God's thoughts, and with God's vision for this world, and the people in it. Now the best way to do that is to read the Bible, to study it, to make its truths your own. The Lord Jesus studied the Bible as no other person ever did. He saturated His heart and mind with the Holy Scriptures. That He did so is apparent in His life, and in His effective ministry. We are not better than He. We must learn how to study the Scriptures and to make them our own.

(b) Another essential thing to effective praying is quietness. The Lord Jesus said to His disciples, "When you pray go into your closet and shut the door." There are some people who are so expert at prayer that they can say their prayers in the midst of a hubbub, in the midst of a crowd. But most of us are not that way. Most of us need to be quiet in order to pray. Find some quiet place and say your prayers there. Drop often into your Church, because it is quiet there and you can do your praying effectively.

(c) Some people find it helpful to get up early while the house is quiet and pray. Others find other times of day. The thing is to have a regular hour for your praying.

(d) Another essential thing in prayer is concentration. You must learn how to concentrate. This will be hard at first. As a help, keep a note-book beside you while you pray, and write down the things you want to pray about. Fix out a simple frame-work for your thoughts to follow while you are praying, and it will be a great help.

5. The prayer of the fellowship is an important thing. All the suggestions above have to do with private prayer, but you know very well that there is another important kind of prayer, namely, public worship, and that no Christian praying is complete until this public worship has been made a part of it. The Lord Jesus used both and we must follow His example. Go to Church every Sunday and worship your God, praying to Him *in the Fellowship of other Christians!*

December 7, 1941

THE SECOND SUNDAY IN ADVENT

THE RESULT OF THE CHRISTIAN LIFE IS HAPPINESS

AIM:—To show that Christian happiness is "blessedness".

SCRIPTURE LESSON:—St. Matthew 5:3-12.

KEY-SENTENCE:—

The Christian Church affirms that the result of living the Christian life is "blessedness".

THE LESSON PLAN

1. What Blessedness means.
2. The Lord Jesus knew "Blessedness".
3. Strength to overcome Sorrow.
4. "Take up My Cross Daily and Follow Me."

EXPANSION OF THE LESSON PLAN

1. When we say that the result of the Christian life is happiness, we mean a special kind of happiness. We do not mean the kind of happiness which comes to people casually in ordinary life. We mean a deeper happiness, a hapiness that is not so transient as the happiness which this world can give us. We mean the kind of happiness which the New Testament refers to as "blessedness".

Blessedness means happiness, but it also means more than happiness. Happiness may come to us from many things, but the deepest happiness—the happiness which will stay with us forever—comes only from God and this is "blessedness".

Get down your Webster's dictionary,—if you have one,—and look up this word "blessedness". You will see that Webster's dictionary tells us that "happiness" is, "good fortune: prosperity. A state of pleasurable content with one's condition in life", but the dictionary adds immediately that "blessedness" is a "deep, refined enjoyment, arising from the purest affection, and often referring to the joys of heaven. (Webster's Collegiate Dictionary. Fourth Edition.) This is the kind of happiness which is the reward of Christian living. The happiness which this world can give will pass away, but the happiness which God can give, through Jesus Christ our Lord, will abide with those who have it forever.

There are many joys in life. Even those whose lives are filled with sorrow have some times of joy and happiness, but we all know that the joys of this world are frequently selfish joys. We are happy because someone has done something good for us, or because someone has given us something, or because we have got something for ourselves that we very much wanted. There is a higher, a better kind of joy which is not selfish at all. It comes to us, not because some good thing has been done for us, but because we have been able to do some good thing for someone else. Those who have experienced this kind of happiness know that there is no joy quite so wonderful. If you have never experienced this kind of happiness, you have a great thrill coming to you. Just go out and do something good for someone else and see what a glow arises within you. It is a pure joy which you can't get by having someone do something good for you. The man who sends a poor boy away to college and sees him grow into a fine, strong man, is repaid a thousand times for his generosity. A person who aids in healing a crippled child and who can see the wonderful happiness that his help has brought has been paid beyond anything that money can give. Take a personal interest in someone else,—someone who cannot repay your kindness,—go out of your way to do them good, to bring them happiness, and you will learn that there is a thrilling kind of joy in that sort of service for others which is better than any other joy that this world can give. Money cannot buy it and it is a joy which nobody can take away from you.

2. The Lord Jesus knew all about this kind of joy which the New Testament calls blessedness. Nobody ever served mankind more earnestly or more joyfully than He did. He went about doing good. Wherever He went the sick were healed, the eyes of the blind were opened, and hearing was given to the deaf. Wherever He went, He brought enlightenment to the spiritually darkened; wherever He went, He lifted the burden of sin from hearts burdened down by it; wherever He went men and women were led back again into favor with their God.

Now nobody knows, nobody can tell, just how much joy the Lord Jesus got from all this work of mercy which He did for humankind. We only get an indication of it in the New Testament, yet we know that that joy must have been very great. We cannot measure the joy that He had by the joy which His service gave to others. We can only measure it by some little indications which come to us in the Gospels. On one occasion when He had been talking to the woman at the well of Samaria,—Jacob's Well,—(see St. John, chapter 4), His disciples returned to find Him filled with joy such as they could not understand, and when they said to Him, "Master, take something to eat", He answered, "I have meat to

eat that ye know not of!" And another time He said, "It is food and drink to me to do the will of Him that sent me, and to finish His work!" And St. Paul said of Him, "For the joy that was set before Him, He endured the cross, despising the shame, and is set down on the right hand of God!" The joy which came to the Lord Jesus from His work of saving others was very great, greater than we can ever guess. Summing it all up in simple words for one of His disciples, He said, "It is more blessed to give than to receive!"

The Lord Jesus tells us in all seriousness that our reward for living the Christian life of love and service will be a wonderful joy like His joy. He promised His disciples to give them this joy. "Peace I leave with you, my peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid!" (St. John 14:27.)

3. We all know, of course, that the joy which the Lord Jesus gives us is not dependent upon this world for its genesis or for its continuance in our hearts. We know that His disciples had this joy in them even when they were undergoing the strongest persecution. We realize, therefore, that the Lord's promise to give us joy does not mean that all our troubles and all our sorrows and all our hardships will fade away like morning dew. The Lord Jesus never at any time promised to make life easy for His followers. Indeed He promised that life would be hard for them, but He did promise to give them strength to withstand sorrow, strength to withstand temptation, strength to withstand trouble and persecution. He did promise them joy which could overcome all these hard things of this life and give them visions of heaven.

He promises to teach us how to be happy, not only in the midst of persecution and trouble and sorrow, but actually because of these things! "Blessed are ye", He said, "when men shall revile you and persecute you, and speak all manner of evil against you, falsely, for my sake, rejoice, and be exceeding glad; for yours is the Kingdom of Heaven!" (St. Matthew 6:11-12.)

The Christian should not forget that the root word from which the word "blessed" comes, means "to be wounded", to "shed one's blood". It was a word they used in regard to the sacrifices in olden times. It meant to make a thing holy by sprinkling it with the blood of a sacrifice, and when we use the word "blessed", there is in it a hidden reference to the precious blood of the Lord Jesus, which was shed for us upon the cross, through which we are saved. No Christian can be truly "blessed" except through Him.

The sacrifice of the Lord Jesus saves us, yet He gives us an opportunity to share in that sacrifice with Him. He says to all who believe in Him, "Take up thy cross daily and follow me." "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest for your soul; for my yoke is easy and my burden is light!" When we look at the cross we say, "How can that burden be easy, how can that yoke be light?" It is easy and light because of the joy which lies beyond the cross, the joy of the resurrection morn. It is only by accepting Christ's yoke,—that is, the cross of sacrifice for our fellow men,—that we can get for ourselves the blessed joy, the most blessed which can come to human beings, the joy which transforms everything in life, even the crosses of this life, and makes them joyful steps toward God.

When we are young, and our experience of life is limited, we will find it difficult to understand the full meaning of these references to Christian joy which comes through sacrifice. In this, as in every worth-while thing, experience is the best teacher. It takes a few hard knocks, a few really big temptations met and overcome, a little of the sharp edge of suffering, a beginning of sacrifice for another willingly assumed, to make these words of Christ come alive for us. But one day, if we grow spiritually, they will come alive; and we will understand what Christ meant when He said, "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy!"

December 14, 1941

THE THIRD SUNDAY IN ADVENT

THE POWER BEHIND THE CHRISTIAN LIFE IS THE INDWELLING OF THE HOLY SPIRIT

SCRIPTURE LESSON:—Saint John 16:7-15.

AIM:—To tell about the Holy Spirit and His work in the Church.

KEY-SENTENCE:—

"The Church affirms that God will guide us into the way of truth through the promptings of His Holy Spirit if we will but heed and obey Him."

THE LESSON PLAN

1. The Christian Guide into Truth.
2. Teaching Men about the Holy Spirit.
3. The Work of the Holy Spirit.
4. The Holy Spirit Spoke through the Prophets.
5. The Holy Spirit was with the Lord Jesus Christ.
6. The Holy Spirit is the Active Leader of the Christian Church.

EXPANSION OF THE LESSON PLAN

1. The Book of the Acts, which St. Luke wrote, shows us clearly and plainly that the Holy Spirit is the Leader of the Christian Church—not only in one generation, but in all generations of men since the time of Pentecost. On the Day of Pentecost the Holy Spirit came with power upon the Christian fellowship, took charge of the Christian Church and since that day the usefulness of Christians, as Christians, depends upon listening to Him and following where He leads. We should all try, earnestly, by prayer, by Bible reading, and by faithfulness in worship, and in the reception of the Holy Sacrament, to make ourselves sensitive instruments in His hands for the great work that God is carrying forward in the modern world.

2. It may seem strange, but it is true, that men know very little about the work of the Holy Spirit in the world. His work is tremendously important. He is in the Church urging, prompting, directing, taking every means known to God to bring the Christian Church throughout the world together in unity, not only in unity of doctrine, but also in unity of purpose; and yet the average Christian, if you will ask him, will be able to tell you very little about the Holy Spirit, about who He is, and about what His work is in the Church and in the world.

The average Christian has some vague idea about the gift of the Holy Spirit to the disciples at the Feast of Pentecost, but he has very little idea about what that work means for him today, and for his nation, and for his world. He may consider that Whitsunday is the "Birthday of the Christian Church", but that is about all he knows of the subject.

What he should know, of course, is that the Holy Spirit, the Third Person of the Blessed Trinity, is the real Leader of the Christian Church. He is the One who guides its destiny from century to century, working with generation after generation of Christian men and women for the accomplishment of God's purpose in the world. He it is who gives continuity to the Christian fellowship. He it is who, through His comfort, through His prompting, through His guiding power, makes the Church into an effective instrument for the working of God's will among men.

3. The Holy Spirit has not confined His work to the last two thousand years, nor to the Christian Church itself. The Holy Spirit has always been active in this world since the very beginning. In creation's dawn when "the morning stars sang together, and all the Sons of God shouted for joy", it was the Holy Spirit of God, "brooding upon the waters", who brought order out of chaos, gave soul to the world and purpose to the new formed creation of Almighty God.

It was the Holy Spirit of God who spoke to man in the days of his mental childhood, thousands of years ago, and led him to acknowledge and to worship God. It was the Holy Spirit who was the Inspirer of all this world's altars for the worship of the Divine. The worship of the old pagan primitive days was very faulty. It gave a very poor approximation of what God is, or of what man ought to be. Yet primitive worship was the beginning of that long road which led at last to the feet of Christ. God's Holy Spirit inspired worship in man in the first place and in all times and in all nations He has been seeking by every means to gain an entrance into the hearts and minds of men, and to lead them to the one true God. The Holy Spirit has always been in the world, hard at work. Wherever there is good, wherever there is truth, wherever there is nobility in any religion throughout the circuit of the globe, it is the work of the Holy Spirit, and there is some good in every religion, some truth in every man's worship, no matter how debased it may be. No matter how deep we may have to dig to find that truth, it is there because the Holy Spirit has been working to place it there. St. Paul tells us that "nowhere, at any time, has God left Himself without a witness". (Acts 14:17.) And St. John tells us the same thing.

4. The work of the Holy Spirit is especially to be seen in the Old Testament, in the religion of Moses and in the religion set forth by the Hebrew prophets. Nowhere else in the history of humankind can we find such a succession of men as the Hebrew prophets, men whose hearts and souls and minds were so tuned to God that He could speak through them, revealing Himself and His purposes to mankind. These prophets of old time did not speak of themselves, but God's Holy Spirit inspired their words and their pens. (See II Peter 1:21.) Sometimes these prophets in the olden day did not themselves know that what they were saying was filled with the Holy Spirit, yet it was He who inspired them. He knew, even if they did not, that their prophecies would reach a true fulfillment in the Lord Jesus Christ.

Many of the prophecies of Isaiah, made for his own time, turned out through the foresight of the Holy Spirit Who inspired them, to be true prophecies of the life and work of Jesus Christ.

Through the work of the great prophets of the Hebrew faith, the Holy Spirit was enabled to reveal much of the true nature of God and of His will for the world to mankind. This is the real contribution which prophecy has made toward human welfare.

It does not mean much if a man can tell what is coming tomorrow, the next day, or the day after; but it means a very great deal indeed if a man can see into the true nature of Almighty God, can discern His character, the character of the Great Creator, and can see and tell us about His will for mankind. That is the important thing, and that is the great contribution of the prophets.

5. The Holy Spirit was in the prophets; and the Holy Spirit today is in holy men who are working for the Lord Jesus Christ, serving humanity in His name. So the Holy Spirit descended upon the Lord Jesus Himself at the time of His baptism, "in the form of a dove", in full and tremendous power. The Lord Jesus constantly referred to the Holy Spirit as bearing witness to His divinity, and as the Source of His spiritual power, and as the real initiator of His work. The Holy Spirit, in the life and ministry of the Lord Jesus, was a tremendous power. It is something which Christian students should study with the utmost care.

The Lord Jesus promised the same powerful Helper, who had stood by Him during His earthly ministry, to stand also by His disciples and by the Church which they should found. On the very night of His betrayal, He said to them, "I tell you the truth, it is expedient for you that I go away, for if I go not away the Holy Spirit will not come unto you." And after His resurrection He told them that the coming of the Holy Spirit upon them would be "the gift of power from on high" for the Church. This should have been expected, for the disciples were prepared by the ancient prophets for their work in the New Dispensation. The Lord Jesus Himself had said, "That the greatest prophet of the Old Dispensation is less than the least in the new!" (St. Matthew 11:11.) We must realize the unity of God's plan of revelation. We must realize that the Apostles who went out to preach the Gospel were the successors of the ancient Hebrew prophets. They were bringing the work of the prophets to its completion in the Christian Church.

6. So the Holy Spirit is the Leader of the Christian Church. God is with our Church not figuratively but actually. Indeed God the Holy Spirit, the Third Person of the Blessed Trinity, is with us and has been with us from generation to generation, and through His guidance the Gospel will one day take the world for the Lord Jesus Christ.

INTERMEDIATE DEPARTMENT

(Continued from Page 149)

on the day of the trial before the crucifixion?

No! He had received the Gift of the Holy Ghost the Strengthener.

Holding out his hand to ensure attention, he looked over the crowd. Then his voice rang out strong and clear.

"Men and brothers pay attention to me. Jesus of Nazareth, a man accredited to you by God through good and wonderful deeds of which everyone here knows, you, by the hands of wicked men, nailed to the cross and killed. This Jesus, God raised from the dead, as we here can bear witness.

"Understand that beyond all doubt . . . this same Jesus . . . whom YOU HAVE CRUCIFIED, God has made both Lord and Christ."

The silence became intense. What would the crowd do?

There was an instant of suspense.

Then as one voice a great wave of sound came rolling up from thousands of throats; "Brothers, what can we do about it?"

"Repent and be baptized for the remission of sins", replied Saint Peter, "and you also will receive the Gift of the Holy Spirit. This promise is for you and for everyone, those near and those far off and their children."

As the result of the Gift of the Holy Spirit, mediated through this little band of 120 persons under the leadership of the apostles, 3,000 persons were baptized and received the Gift also.

It is a long distance and a long time from the scene of the Day of Pentecost to England in the year 1611. It was a time of much controversy and bitterness. It did not seem humanly possible that any large group of men could be gotten together who would agree on any religious or political question. Yet in this year forty-seven scholars were called together to make a translation of the Bible into English. The result was what is known as the King James' Version of the Bible of which millions of copies are being printed and sent out by the American Bible Society and other agencies.

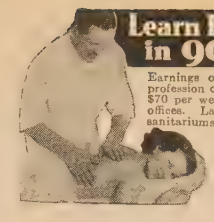
What has this to do with the work of the Holy Spirit?

Just this.

Although these men in many instances were bitterly opposed to each other, they were so guided by the Spirit of Truth that no one tried to twist a translation to fit his personal opinions. Although the work of forty-seven men, the King James' Version reads as though translated by a single person. It is the Holy Spirit which makes people rise above themselves and stand up for that which is true and against that which is false even though it may be dangerous and unpopular to do so.

It is more than three-hundred years later and across the Atlantic Ocean. The Bishop has come to your parish church. A number of people kneel at the altar rail and the Bishop, laying his hands on the head of each candidate for confirmation prays that the Gift of the Holy Spirit may be given.

There is no sound of a rushing mighty wind and no vision of tongues of fire, nor were there these signs at the early confirmation in Samaria described in the Confirmation Service. But, as in that service in Samaria the Apostles prayed that the gift of the Holy Spirit might be given, and as they laid their hands on the heads of the candidates to certify that the Holy Spirit was present and given, so *your* Bishop prayed and placed his hands on your head to certify to the same gift promised so long ago. And God bestows the greatest of all gifts to you.



Learn Profitable Profession in 90 days at Home

Earnings of Men and Women in the fascinating profession of Swedish Massage run as high as $40 to $70 per week but many prefer to open their own offices. Large incomes from Doctors, hospitals, sanitariums and private patients come to those who qualify through our training. Reducing alone offers rich rewards for specialists. Write for Anatomy Charts and booklet —They're FREE.

THE COLLEGE OF SWEDISH MASSAGE
30 E. Adams St., Dpt. 724 Chicago

Money for Your Treasury

Over 1,500,000
SUNFLOWER DISH CLOTHS

were sold in 1940 by members of Sunday schools, Ladies' Aids, Young People's Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official
Sangamon Mills—Est. 1915—Cohoes, N. Y.

GEMS of GRACE and GLORY

Our new congregational song book containing 143 songs is just off the press. It has some fine new choruses and songs (some suitable for specials), published for the first time, besides some very choice old numbers. It is one of the best books of its size ever printed—suitable for all services, especially Camp meetings and Bible conferences. Single copy 25¢, or 15¢ in quantities of 50 or more, postpaid. Special prices in large quantities.

SPECIAL OFFER—For 25¢ you'll receive one song book and absolutely free our new 25¢ book "Gems of Thought in Poetry," containing beautiful poems for all occasions.

AGENTS WANTED to handle our splendid large and attractive line of religious merchandise and Christmas cards. Good commission. Send for our large free catalog.

THE BOONE PUBLISHING CO.
P. O. Box 200 (Dept. S) Des Moines, Ia.

THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

November 16, 1941

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE CREEDS AND HOLY SCRIPTURES: THEIR INTERRELATIONSHIP

SCRIPTURE:—Acts 2:14-36.

AIM:—To show how the creeds are related to the Scriptures of both the Old and New Testaments, and the validity of the well-known phrase, "the Church to teach and the Bible to prove."

I. A fourth century witness to the interrelationship of creeds and Scriptures. St. Vincent of Lerins was a distinguished priest of the Church in Gaul, and he wrote, in his "Reminder", chapter 2, some comments on the question often raised as to how a person might keep his faith "sound and whole." One must, he says, fortify his faith in a two-fold manner: first by the authority of the law of God, and next by the tradition of the Catholic Church.

"Here, perhaps", St. Vincent continues, "some one will ask, What need is there—seeing that the canon of the Scriptures is perfect, and in itself suffices to the full, and more, for all demands—that the authority of the ecclesiastical interpretation should be joined to it? Because Holy Scripture, for its very depth, is not taken of all in one and the same sense; but its expressions are interpreted diversely, by one man in one way, by another in another, so that it seems as if almost as many opinions may be gathered out of it as there are men . . . . It is, therefore, very necessary, on account of the vagaries of errors so manifold, that the line if interpretation of the prophetical and apostolical writings be drawn by the rule of the ecclesiastical and catholic sense." At the conclusion of his work this writer again says, that it is and ever has been the general custom for Catholic Christians "to try and examine the true faith by these two methods—first, by the authority of the divine canon (i.e. the Sacred Scriptures): secondly, by the tradition of the Catholic Church."

II. *The Creedal Principle.* This is the principle, that it is lawful for the Church to require certain articles of faith to be accepted as a condition of membership. It was received, as the sermon by St. Peter suggests, from the very first. Three thousand of the congregation who heard it were baptized into faith in Jesus as both "Lord" and "Messiah". Baptism was followed by systematic instruction in the principles of Christianity, some of the witness for which may be gathered in the illuminating passage in I Corinthians 15:1ff., where St. Paul tells that he delivered to his own converts the self-same tradition of faith which he received at his conversion from those who were in Christ before him.

III. *The Earliest Formula.* There were five articles in this primitive statement of the faith in Christ which St. Paul quotes in the fifteenth chapter of I Corinthians, the date of which is about A.D. 55. But the Formula itself, which St. Paul says he "received" is at least twenty years older. In it there are five articles which he quotes as follows:

1. Christ died for our sins according to the Scriptures.

2. He was buried.

3. He hath been raised again on the third day, according to the Scriptures.

4. He appeared to Cephas. (St. Peter.)

5. Then to the Twelve.

This Formula, together with its official exposition, constituted, or at least formed an essential part of that "pattern of teaching", whereunto both the converts of St. Paul and of other Apostles "were delivered".

IV. *St. Paul's writings as witness to the "creedal principle".* St. Paul, by his own testimony, received this germ of the vital creedal teaching after his conversion, during the time of his instruction at Damascus; and he kept it so vividly in his mind that he inserted it in his writings, in the fixed traditional wording which comes out at least twice with especial clearness in the phrase "according to the scriptures". The class might be advised to seek in the Pauline Epistles, other than the fifteenth chapter of I Corinthians, examples of the early faith of the Church as now expressed in the Creed.

V. *Some notes on articles of the Creed as found in the New Testament.*

1. The Atonement. In the phrase "Christ died for our sins according to the Scriptures", we have a clear indication that the Twelve, even before St. Paul's conversion, had come to regard the death of the Messiah as an event of supernatural efficacy, securing to believers the inestimable benefit of the remission of sins.

2. The Resurrection. The article "and that he hath been raised again on the third day according to the scriptures" affords evidence of a strictly official kind as to the belief and teaching of the original Apostles concerning the resurrection of Jesus. The words, "and that he was buried" indicate that the Apostles all shared the belief in the story of the empty tomb which is attested by all four evangelists.

3. The Ascension. The "Lordship" of Jesus implied from the first divine and not merely human attributes. His sessions at the right hand of power indicated to the Apostles, His present omnipotence and His omniscience. Omniscience was still more clearly involved in His function as Judge of quick and dead, which obviously can only be exercised by one to whom all hearts are opened and all secrets known. For this we refer to St. Luke's phrase in Acts 1:24: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." The word Lord was to the Jew a natural indication that the Being addressed by this name was a fit object of religious worship. What seems to have occurred in the companionship of the Twelve was this. As soon as the risen Lord became an object of religious veneration (which was very early, and probably immediately after His Resurrection), the Church of Jerusalem applied to Him the title "Lord" (In Greek *Kurios*, in Hebrew *Adonai*, in Aramaic *Marana*), which, from motives of reverence, was almost invariably substituted for the personal name of God in reading the Old Testament Scriptures. Its application to Jesus indicated that He possessed divine attributes, was a lawful object of worship, and stood in the closest possible relation—a relation not yet, however precisely defined—to the God of Israel.

VI. *How the Apostles safeguarded the handing down of their faith.* They appointed successors in their office as witnesses to, and guardians and exponents of the doctrine of Christ, men chosen out of the body of believers and commissioned to hand on the original body of truth to succeeding generations. We find St. Paul charging St. Timothy to guard the deposit of doctrine committed to his care, to hold "the pattern of sound words" which he had heard from him, and "to guard that good things which was committed unto him". Again the Apostle writes, "The things which thou hast heard from me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." "The deposit" of Christian doctrine, "the pattern of sound words", referred to by St. Paul, was almost certainly some brief summary of main truths, communicated by word of mouth, such as later we find contained in the Apostles' Creed.

November 23, 1941

THE SUNDAY NEXT BEFORE ADVENT

THE AUTHORITY OF THE CREEDS AND THE SCRIPTURES

SCRIPTURES:—Romans 15:4; II St. Timothy 3:15-17.

AIM:—To show, as by the practical example of St. Paul in his relations with Timothy and others, how from the very first the faith and the record were regarded as authoritative by the Church.

I. *The New Testament a record of personal relationships.* From the very beginning of the Church, we have the story of personalities. First, there is the personality of Zecharias and Elisabeth who were appraised of the coming of a son in their old age—John, who should be the Forerunner of the Messiah with which they were so familiar in Scripture. Then the personality of the Blessed Virgin, who accepted the Annunciation of her motherhood of the Son of God with beautiful sereneness. Came the Christ Child, with the story of the Birth and childhood; then the infancy, with the presentation and Simeon and Anna. Next St. John Baptist, the last of the Old Testament prophets who literally greeted the Christ. After that the Gospels are a story of personal relationships between our Lord and those whom He met, culminating in the training of the Twelve. The personal contacts between our Lord and His disciples end, of course, with the Ascension. From Pentecost onward, the Twelve take the initiative. With the coming of St. Paul to the apostolic college, we have, in the Acts and Epistles, a record of thrilling friendships between the Apostles themselves and between them and men whom they select as students and colleagues. Such is the story of Timothy, as in the lesson for the day. Get the class to give some accounts of others, such as John Mark, Barnabas, Silas, Titus.

II. *The Meaning of authority.* When we speak of the authority of any person or any document, such as the Constitution or the Creed, we mean that the statements uttered vocally, or contained in the document, are to be heeded and accepted as true, even though we ourselves have no other personal knowledge of the facts than the mere statement. But we accept the "authority" by reason of our own faith in the person or the document. This leads us to

III. *Faith.* The words "Belief" and "Faith" have the same general meaning, but "Faith" has, like "Trust", a rather more active and personal tone. The verb "Believe" answers to both. Now the essence of belief lies in personal acceptance as real. We believe what we regard as real and not merely imaginary. So the description of faith in Hebrews 11:1, though rather obscure, probably means, "Faith gives substance to things hoped for, realizes them; convinces of things not seen."

Belief is commonly distinguished from knowledge as less assured. It may be regarded as "a mental attitude not so strong as certainty, but stronger than mere opinion". But the distinction is far from complete. Belief may reach moral certainty. There is in all knowledge an element of belief, for what we know we also believe. That is, we accept it as real. And much of what we regard as knowledge is really based on faith. For example, all that relates to the future, all that depends on inference and not on demonstrative evidence, is based on faith. This is especially true in the case of that which depends on the testimony of others. This testimony is our great source of knowledge of foreign countries, facts of history, things now happening elsewhere. Faith is thus by no means limited to religion, but is a necessity of daily life.

A brilliant example of faith and authority is that of William Shakespeare. Although he lived and died between three and four hundred years ago, in the reign of Elizabeth of England, when there were multitudes of literary biographers, there is in existence no contemporary biography of the dramatist. All that we know of him comes from documentary remains, such as marriage and birth and death records —or his will, perhaps, with other casual references. Yet no one denies the authenticity of Shakespeare's plays or his genius. (This is said with the knowledge that the so-called Bacon authorship of the plays has never been given any serious consideration by scholars.) Shakespeare's authority, with little documentary remains, has been established. Living contemporaries, who knew and admired him, have left us records of his position. That is exactly the way with the Church in the first century. The friends of our Lord have left us, in their testimony, their belief in Him.

IV. *Action as a result of faith.* To believe a thing exists involves acting as though it existed. This alone shows the reality of the belief. Mere assent, however unhesitating, to things of no practical personal importance is a lower order of faith. It is much more easily produced, and means much less. Thus developed faith involves the feelings and the will, as well as the intellect. The disputed question of the relation of creed to conduct is solved when we realize that what a man assents to need not affect his life, but what he fully believes as concerning himself personally must make a considerable difference. Conduct tests or proves faith.

V. *Distinctions in Belief.* To believe *in* a person or thing has two distinct possible meanings. In one sense, it means merely to believe in a thing's existence, as when one might say that he believed "in the sea serpent" he only meant that he thinks that such a creature exists. But when one says that he believes in "electricity", he does not merely believe that there is such a thing, but that he has confidence in its comprehensive usefulness and future developments. Similarly, one might say that he believed in King Arthur. He would only express his belief that he was more than a myth: that he had a real existence. But to say that one "believes in Senator A", is to express not simply belief in his actual existence, but confidence in him as a statesman.

So on the creed. When we say, "I believe in God", we do more than say, in a narrow sense, "I believe that there is a God", but we use the fuller sense: "I confide in God, rely on God, trust in God." "All my belief and confidence is in the Lord of might."

VI. *Belief then is to be personal.* St. Augustine interprets the word as involving love and union: when we believe in God we love Him, we serve Him and seek union with Him. And Bishop Westcott says that "Faith is personal in its object. It expresses not the conviction that something is true, but that Some One is the stay of life . . . I do not simply acknowledge the existence of these Divine Persons of the One Godhead, but I throw myself wholly upon their power and love . . . . Our creed . . . . is the expression of personal trust and not simply of intellectual conviction." ("Historic Faith", p. 24).

The truths which the Church proposes for our belief are to be intelligently received and verified, not only by comparison with Holy Scripture, but also by an inward inspiration, the gift of the indwelling Spirit of God. As we develop in the Christian life, our minds come to acknowledge the reasonableness and fitness of the truths which previously we accepted on trust, on the authority of the Church and her teachers. Passive acceptance gives place to conviction. The matured Christian instinctively recognizes truth as something akin to himself, he salutes it and welcomes it as a friend, and assimilates it more and more as life goes on. Such a one will be ready to confess with St. Anselm, "I give thee thanks, good Lord, because what first I believed by thy gift, I now understand by thy illumination." Christians are right in believing, in order that they may understand: and unless they believe they cannot understand. For faith is the door to rational knowledge.

November 30, 1941

THE FIRST SUNDAY IN ADVENT

GOD: HIS UNITY AND TRINITY

SCRIPTURE LESSON:—Deuteronomy 6:4-7; St. Matthew 28:18-20 (R.V.).

AIM:—To impress the student with the fact that the doctrine of the Unity of God and of the Trinity are both scriptural and consistent.

I. *The First Truth of the Church's Creed.* The first truth which the Church proposes for our acceptance is that of the existence and unity of God. "I believe in One God." God is. God is One. This truth has ever been a fundamental principle of the true religion, both in Jewish and Christian times. To Israel it was said, "Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him." (Deut. 4:35.) Of Christians it was said, "We know that no idol is anything in the world, and that there is no God but One." (I Cor. 8:4.) The unity of God is as necessary a truth as His existence. "God, if He is not One, is not," is the language of Tertullian.

In believing in One God, we confess that He is eternally Self-existent, having life in Himself, the Source of all things, the Being upon Whom all things

depend, the great eternal Energy of the natural world, the Light of man's intellect and reason, the Fountain of all beauty, knowledge, order, progress, and perfection. The best Christian thought has always recognized the Divine Creator as both the giver and the sustainer of life, present not only behind the beginning of the universe, but immanent or resident through the whole range of creation. "God", says St. Gregory the Great, "dwelleth within all things and without all things, above all things and beneath all things." And St. Athanasius says: "God holds the universe like a lute, and keeps all things in earth and air and heaven in tune together." It is to be believed that His indwelling presence in nature is the source and condition of all its life, and that whereas nothing can exist without Him, yet nothing is what He is, and that He is the goal toward which all creation moves.

II. *How belief in the unity of God helps Christians.* Belief in the unity of God will best help Christians to a right attitude to all fresh knowledge. This is the basis of the relationship of science with religion. The supposed antagonism of historical or scientific discoveries to revealed truth vanishes, when we remember that in all departments of knowledge, whether historical, scientific or religious, God is one and the same Author. It is a Christian duty to acknowledge frankly, and to welcome heartily, the genuine discoveries of the investigators of nature. The Christian may rest assured that the Christian revelation is adequate, as it has hitherto proved itself to be, to embrace and interpret such discoveries, and to adjust them to its unchanging Creed. He may confidently believe that all the new knowledge, fairly and honestly faced, in whatever direction it may demand a revision or modification of existing methods of thought, will sooner or later prove ultimately Christian. Christianity can well afford to face every problem which may arise and present itself for solution, because it holds the truth.

III. *The Christian Doctrine of God realized in worship.* "God is One;" nothing is outside or independent of Him; all else that is depends on Him; in Him is the fullness of all being. "He is not far from us, for in Him we live and move and have our being." So the primary duty of the creature to the Creator is the duty of worship:

> "O come, let us worship and bow down;
> Let us kneel before the Lord our Maker:
> For He is our God." (Ps. 95:6, 7.)

Worship is the practical outcome of faith in God, as the prime and original Cause of all things, as the self-existent Being upon Whom all things else depend, as the ultimate end of all creatures. Worship is the practical confession of the supreme dominion of Almighty God over all the works of His hand. Worship is the recognition and acknowledgment of God in all things, and all things in God—the natural result of the belief that the universe and we ourselves belong to Him by an inalienable right. Worship is the giving to God the things which are God's. To see God in all things is to be pure in heart, to recognize His presence everywhere and at all times, and to use everything in due relation to Him. To abuse any creature or thing is to defraud God of the worship which is His due. To direct the human faculties of His body, soul, or spirit, to any other end than His glory, is to divert worship from God, and to be guilty of idolatry. The recognition of God and all things in their due relation to Him, is the core and essence of religion, of worship.

As Bishop Gore says so well in his Bampton Lectures: "To believe in God is to move about the world—increasingly as we realize God's presence better—in the spirit of a worshipper. For the spirit of worship is derived from the recognition of God in all things. There is no creature so small, but represents something of His goodness. He is disclosed in all grades and kinds of life: under the divers modes of beauty and of truth and goodness, each with its own intrinsic value: through the ministries of artist and thinker, laborer, craftsman, statesman and reformer, priest. He is living in the life of nature and of man. One and unchanged, He is revealed in all varieties of loveliness, all fragments and elements of knowledge, all traits of worldly character. Thus the Christian touches all things with a loving reverence, for within them God is hidden. And because wherever He is, He is to be adored, therefore to the believer in God all joy in what is beautiful, all satisfaction in ascertained truth, as all delight in human fellowship, is forever passing back into worship of Him Whose essence it is that touches with glory all desirable things, that is, in their fundamental nature and true application, all things that are. "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

IV. *The doctrine of the Trinity.* The doctrine of the Trinity in Unity has been thoughtlessly described as a barren dogma, with no practical bearing on the Christian life. Such is not the case. In the interests of reverence, one would desire to speak with reserve upon the practical outcome of so deep and fathomless a mystery as that of the Blessed Trinity. We must, though, be content, to observe briefly that neither a life of barren idleness or unproductive leisure, nor yet one of isolated seclusion or self-absorbing interest, is consistent with genuine belief in the mystery of Trinity in Unity. Man was originally made in the image and likeness of God. But sin has intervened; and though the divine image, blurred and disfigured by sin, remains in the structure and functions of man's immortal spirit, the divine likeness has by sin, in great measure, been lost. The divine likeness is restored in Jesus Christ by grace, and its first seed is implanted in the Christian by the new birth of baptism—"into the name of the Father and of the Son and of the Holy Ghost." If the Christian is true to his original nature, as restored by grace, he will be both productive and social; he will bring forth the fruit of good works, and love and help his fellow men to the best of his ability and opportunity. For Christian baptism into the name of the Triune God imperatively demands a growing likeness to Him in fruitful work and social life—in all the various departments of human thought and action, and intercourse with others. The genuine Christian is one who remembers that "baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him"—like unto Him as the perfect human expression of the eternal life and love of God.

December 7, 1941

THE SECOND SUNDAY IN ADVENT

SOME MARKS OF GOD'S CHARACTER

SCRIPTURE LESSON:—Saint John 4:1-13.

AIM:—To show that our Lord here in this interview with the woman at the well, as well as in other places in the Scriptures, indicated some of the marks of God's character which stand out from contemporary religion.

THE LESSON

I. *Holiness.* The distinctive character of the highest and ultimate state of blessedness, wherein union with God is possible because He has made Himself available to His creatures. To attain this state in the present world is, for creatures, not possible, for, as God declared to Moses, whose request "shew me Thy glory" was answered by "I will make all my goodness pass before thee, and I will proclaim the Name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And He said, Thou canst not see my Face, for there shall no man see me and live, ... but my Face shall not be seen." St. John also declares, "No man hath seen God at any time," and St. Paul that, "No man hath seen him nor can see him" until in His appointed times He shall reveal Himself. This suggests "The Beatific Vision," which is inseparably wrapped up in the idea of God as holy and as spirit.

For the Beatific Vision will be attained after this life is distinctly declared by St. Paul when he writes, "Now I know in part, but then I shall know even as I am known." St. John also writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that we shall be like him, for we shall see him as he is." Perhaps our Lord, Himself leaves us to infer the same truth when He tells us of His little ones that "in heaven their angels do always behold the face of my Father which is in heaven."

II. *Providence.* Providence is the name of the order of the visible creation, so far as it makes provision beforehand for the well-being and government of the sensitive part thereof, especially mankind. We do not speak of God's Providence over angels, good or evil, we speak of them as the instruments of His Providence, because their state is fixed, and they already inherit the supreme good or the supreme evil: Whereas Providence dispenses spiritual and temporal blessings and trials which are not absolute or final. We speak of God's Providence over the beasts of the field and the fowls of the air, but only in a transcendental (not an unreal) sense of His Providence over the

lilies of the field, because providence always, in its ordinary sense, implies either the discipline or the benefit, we may say the gratification, of what is subject to it.

Providence is further said to work by means, by which we understand that the order of Providence is an order of secondary causes, and that at no point in the order do we come to the immediate action of the First Cause; consequently the action of Providence is essentially capable of being explained, though we are never in a condition to explain it completely, but the limitation of our knowledge is always a limitation of degree, and does not imply a radical defect of faculty. At the same time, the conception of Providence is a provisional conception of the temporal aspect of an eternal operation: when we think of Providence, we think of means arranged beforehand and of results following them in due season, yet we know that all things in space and time are ordered by God in an infinite here and an everlasting now. Hence, we are not even in a position to state the question, what is the relation of Providence of God to the free agency of man? It is only safe to say that the results of the human will, like all finite agencies, are absolutely controlled at every point by Providence. When we have realized the central paradox of an eternal working in time, which is inconceivable and indisputable, we shall be prepared to believe that a free agency is absolutely controlled and determined in all its results, good and evil, by that eternal love. As it is written, "I make peace and create evil. I the Lord do all these things." (Isaiah 14:7.)

In this sense all Providence is special, since each of the individual events which happen in this order are reverently to be accepted as the will of God, by whom the whole order is directed. When we speak of the whole order, we speak provisionally, for the order of the whole creation is undoubtedly one; we think of the order of Providence as including only what we can in some sense reckon upon, but spirits which see God understand in Him the order of all things, even of those which we call extraordinary. To such spirits it may be well easier to understand in what order God heals sickness by faith than in what order He heals sickness by medicine. To us the lesson of such extraordinary Providences or miracles is that God is above the order which He makes, and that as we see it that order is not complete or self-sustaining. The same lesson is enforced by another kind of Providences, which we call special, not extraordinary. A common type of such Providences would be, that a perfectly accountable detention should preserve a man from a perfectly accountable calamity, *e.g.*, a railway collision, or that two men should be brought, by independent and accountable processes, to the same place without intending to meet. Here it is the co-ordination of independent series of causes to a result which has no accountable connection with any one series, that points to something beyond the order which we conceive and understand. In other words, we learn by miracles that the order of the world as we see it is partial, by special Providence that our conceptions of that order are inadequate.

We have considered Providence at some length, because it seems that this aspect of the character of God is perhaps less understood than some of His other attributes. And besides, our next lesson, being on the Fatherhood of God, needs this background.

The teacher may give the class a practical example of God's providential care for His creatures. The oxygen, in the process of respiration, as it is withdrawn from the air each time the lungs are filled is exactly an equivalent in bulk to the volume of carbonic acid gas involved in the ensuing expiration. That is, it is returned charged with its chemical equivalent of carbon. Hence, when the atmosphere is permanently vitiated by animal respiration, the blood ceases to be decarbonized, and disease is the never failing consequence of our large towns. In a beseiged city as many fall from impure air as from hostile bullets. How then does nature restore the tainted purity of the air? By the simple law that the vegetable creation should require for its nourishment the carbonic element of the breath emitted by animals. While the vegetable world appropriates the carbon, it evolves again from myriads of leaves the oxygen which is to enter into the animal economy through the lungs, and to return once more to the plant charged with its equivalent bulk of carbon. It is thus that a constant equilibrium is maintained between the antagonizing forces of nature, and the more carefully we consider such instance of design and mutual adaptation, the more we shall find it impossible to see the first cause of all these secondary and final causes anywhere but in God.

December 14, 1941

THE THIRD SUNDAY IN ADVENT

GOD AS CREATOR AND FATHER

SCRIPTURE LESSON:—Gen. 1:3-22. Read also Chapter 2.

TEACHING OUTLINE

AIM:—To present, as a practical doctrine, and one needed to be stressed in this age of self-sufficiency, the Doctrine of the Fatherhood of God.

I. *The Doctrine of the Trinity.* This could not be discovered by reason alone. It rests on facts coming to us solely from revelation, though reason has had a great part in combining and harmonizing these facts. But it is agreeable to reason. We are bound to think of God as self-sufficing, without need of created things. Yet the mind shrinks from the thought of a solitary Unity, without any object of perception, knowledge or affection, and so with these faculties lying completely dormant. If God is essentially Love, He must have had eternally some object of love; this could only exist within the Godhead itself. Thus the doctrine of the Trinity supplies an eternal Object of Knowledge and affection, and an eternal outflow of them, without making the universe necessary to God.

II. *The Doctrine of the Fatherhood of God.* This phrase, "I believe in God the Father Almighty", has a threefold meaning.

The
RUNNYMEDE
HOTEL

Just Two Blocks from the Episcopal Church

The Runnymede, located on beautiful Park Place, free from the noise of traffic, close to the Boardwalk and Ocean is only a few minutes walk to the Episcopal Church.

Here, at this lovely hotel you will find sunny rooms, an enclosed Solarium and open Sun Deck over-looking the Boardwalk and Ocean, good food properly prepared and a cordial personnel that anticipates your desires.

For Moderate Rates and Illustrated Folder write

EVERETT J. HIGBEE, *Manager*

The Runnymede

ATLANTIC CITY, NEW JERSEY

A. God is the Father of all created things, especially of all mankind. He is the Source of life of all, and the Preserver of all. In this sense we have the expression of St. James 1:17, with God "the Father of Lights". In Acts 17:28, we read "we are also His offspring". From the first, Christian writers speak of Him as "the Father and Creator of the whole world", as "God the Father and Lord of the universe."

B. God is especially the Father of redeemed mankind, whom He has adopted as His children and brought to know Him. This was the position of the nation of Israel in the Old Testa-

ment, as, for example in Exodus 4:2. "Israel is my Son, my Firstborn;" Deuteronomy 32:6: "Is not (the Lord) thy Father that hath bought thee?" Isaiah 63:16. "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not, O Lord, art our father, our redeemer; thy name is from everlasting." In the Apocrypha God has come to be regarded also as the Father of the individual faithful Israelite—an application which is made by our Lord to His disciples. "Your (thy) Father" in this sense occurs fifteen times in the Sermon on the Mount. And it should be remembered that the special title of address in the Lord's Prayer is to "our Father." God's Fatherhood, in every sense in the Scriptures, remains even though His children disregard Him; but it is felt only when they return to Him, as our Lord indicates in the Parable of the Prodigal Son. The apostles speak repeatedly of the privilege of being children or sons of God. The title assures us of His personal love and care; that He is not a remote "Supreme Being" or "First Cause", but One who cares for each of us individually and personally. It calls us in our turn to love, trust, devotion and service.

C. But He is specially called "The Father" as being the Father of our Lord Jesus Christ. The following words of the Creed, "His only Son", and the words of Baptism from which the Creed starts, show this is the primary meaning here. Our Lord speaks constantly of "My Father", or "the Father", as well as of "Your Father". He and we are alike sons of God, but He is such essentially by nature; we by adoption and grace. So He said (St. John 20:17), "I ascend unto my Father and your Father". "He makes no such conjunction of us to Himself, as to make no distinction between us and Himself; so conjoining as to distinguish, though so distinguishing as not to separate us." Bishop Pearson in the seventeenth century wrote the above sentence, in his masterly discussion of the Creed, a book well worth consulting in connection with this course. The unique relation between the Son and the Father appears in St. Matthew 11:25-27. "At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." This distinction between the Son and the Father has its ground in the fact that "The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten." The Father is the Fountain of Godhead; but this does not constitute a difference of nature or of duration, only of order. The subordination of the Son consists in the fact that while the Father has His nature of Himself, the Son has His from the Father.

III. *Almighty.* This word represents the Greek expression "Pantokrator", which occurs, as for example in Rev. 1:8, and means not merely "able to do all things", but "all-sovereign, ruling over all things". The term expresses His universal and eternal sovereignty, His all-sustaining power, which upholds the universe, His control of the world and all of the forces in it.

The existence of evil, physical and moral, in the world, is often thought to discredit His rule and His power, or, granting His power, to discredit His goodness. But creation necessarily implies self-limitation; finite things once brought into being with certain properties and qualities must develop and work according to those qualities, and not otherwise. Much of physical evil springs from the work of natural forces which are on the whole of great service to the world and to mankind, as we speak of fire as being "a good servant but a bad master". Unless God were to be working a constant series of miracles, often to counteract the effects of human ignorance, carelessness or vice, these forces must sometimes injure. The recognition of this leads to human advances in knowledge or carefulness; so tends to develop mankind.

Moral evil, and much of physical evil also is due to the wrongful use by man of his powers. The omnipotence of God must be regarded as in harmony with His other attributes and so limited by them. It does not extend to self-contradiction. For, example, God "cannot lie". So too it does not extend to what is a contradiction in terms, e.g., to make a square circle. Therefore since He has been pleased to create free moral beings, these beings must be able to choose and do evil as well as good. Otherwise they would not be free moral beings at all. Moral progress results from struggle against moral evil. The rule of God is exercised by inspiring and guiding men, not by constraining them; by using the forces of nature, not by suspending them.

The Almighty is "our Father", both able and willing to help his people; using in their behalf the same almighty power by which He raised Christ from the dead.

God is not only Immanent in the universe, but also Transcendent. He is outside and above it, not bound up with it. He is its maker and Ruler, and not simply its life. This is, of course, the more usual conception of God in the teaching of the Church, as well as in the record of Scripture. We must regard Him as still caring for the world He made, and willing and eager to help His children who call upon Him.

Gift Suggestions for Christmas

PERSONAL CROSSES AND CRUCIFIXES IN STERLING SILVER AND GOLD

These superbly designed and finished Crosses are appropriate for use with neck chain, vest chain or as a pocket piece.

3413. Sterling Cross, 1¾" long. $2.25

3995. Sterling Cross, 2" long, decorated. $2.25

Sterling Crucifixes (Plain)

2110. 1¾" long. .... $ 2.75
2111. 2" long 3.50
2112. 2½" long. 5.00
2113. 3" long. 6.50
2114. 3½" long. 8.50
2515. 4" long. 16.50

X2347. 14K Gold, 1¾" long. 20.00

X2283. 14K Gold, 2" long. 33.00

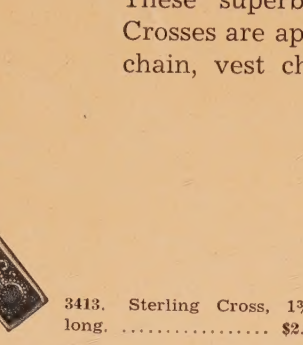
1761. Sterling Cross, 1½" long, plain. $1.50
Gold plated. $2.00

1762. Sterling Cross, 2" long, plain. $2.00
Gold plated, plain $2.60

X2395. 14K Gold Cross, 1" long, plain. $7.00

X2396. 14K Gold Cross, 1½" long, plain. $11.50

3753. Sterling ⅞" long. ..... $ .50
Gold plated. .. $ .80

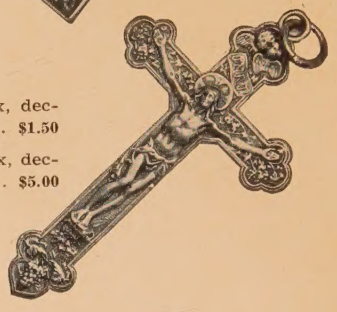


3985. Sterling Crucifix, decorated, 1¾" long. ... $2.50

X3986. 14K Gold Crucifix, decorated, 1¾" long $20.00

3983. Sterling Cross, 1⅞" long, decorated. $1.25
Gold plated. $1.75

X3984. 14K Gold, Cross, 1⅞" long, decorated. $12.50



2402. Sterling Crucifix, decorated, 2" long. $1.50

3425. Sterling Crucifix, decorated, 4" long. $5.00

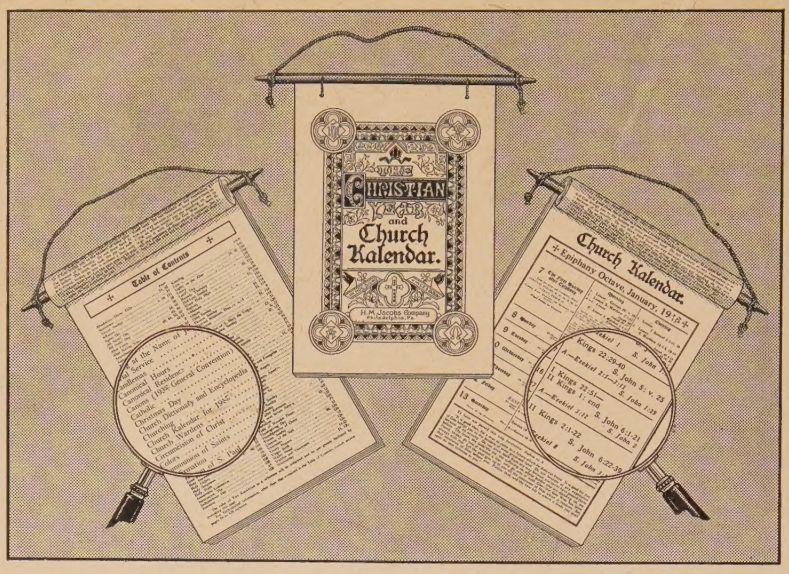
4012. Sterling Cross, 3" long, decorated. $7.50

X4440. 14K Gold. $100.00

H. M. JACOBS COMPANY

Church and Church School Supplies

1724 Chestnut Street Philadelphia, Penna.



THE CHRISTIAN YEAR AND CHURCH KALENDAR

Edited by—REV. F. F. E. BLAKE

In this one binding is found a comprehensive selection of Churchly information which will be both inspiring and helpful to all Churchmen and Churchwomen.

This Kalendar, now in its 66th year of publication continues to be the complete and easily accessible publication it has always been. In it you will find such material as

The Calendar of the Church Year
Prayer Book Lessons
Alternate Lessons
Notes for Altar Societies and Sacristans
Church Dictionary and Encyclopedia
Colors for Altar Vestments

and other valuable Churchly information.

This year all this material will come to you at a new price . .

$1.00 Postpaid

H. M. JACOBS COMPANY

PUBLISHERS

1724 CHESTNUT STREET PHILADELPHIA, PA.